

THE
INCONSISTENCIE

OF THE

Independent way,

With { Scripture,
and
It Self.

Manifested in a threefold Discourse,

I. *Vindicia Vindictiarum*, with M. Cotton.

II. *A Review of M. Hookers Survey of Church-Discipline.*
The first part.

III. *A Diatribe with the same M. Hooker Concerning Baptism
of Infants of Non-confederate parents, Cap 2. Of his
third part.*

By DANIEL CAWDREY, a Member of the Assembly,
and late Preacher at *Martins* in the Fields.

JEREMY 6.16.

*Stand ye in the waies, and see, and ask for the old paths, where is
the good way, and walk therein, and ye shall finde rest for your
souls.*

may 15 L O N D O N,

Printed by *A. Miller* for Christopher Meredith at the
Sign of the Crane in *Pauls Church-yard*, MDCLI.

THE INCONSISTENCY

OF THE

INDEPENDENT WAY



II. The first part.
III. The second part.
IV. The third part.

By DANIEL C. WATSON, Esq.,
of the County of Middlesex.

LONDON:
Printed by J. JOHNSON, in Pall Mall.

1804.

THE
EPISTLE
TO THE
Dissenting Brethren.

IT is some mens happinesse (I know not how
or why, unlesse it be out of the partiality of
their Followers to their own way and party)
that write they (or preach they) never so
weakly (or absurdly) they finde some admirers to cry
them up, all their words as Oracles, and all their works
as Wonders. Other men, though they do clearly disco-
ver (perhaps because they do discover) the weaknesse
and contradictions of those waies and works, must have
their Books buried in silence, slighted and scom'd; or
themselves censured and traduced: [as carrying on a de-
signe, endeavouring by pen to blot the fair Copy of Truth, and
to crosse out of the Book of mens memory and esteem, the
names of them whom God will honour though they will not,

Ep to the Way
cleared, pag. 1.

The Epistle

The Swords
Abuse asserted.
The vanity of
the present
Churches, &c.

&c.] I have observed it as a depth of Romish policy of late, That they have left off to answer to any controverted points (being beaten out of the field by the full and clear confutations of their Doctrines, by our late learned Champions) and betake themselves now to a compliance with all Heresies and Sects, so to oppresse the Truth in another way, by crying down both Ministry and Learning. To which purpose, some Jesuiticall Pamphlets have been vented of late in severall dressees, and scattered abroad to do mischief, which have been answered and confuted; but they have the wit, not to reply, lest they make the cause worse. This practice some of our Independent Brethren have too much imitated; Witnesse the *Distribute*, about Ordination, Imposition of hands, and preaching by Gifted men, not in Office; which being learnedly and judiciously answered by D. F. and proved to be a *Paradoxe*, the Author thereof (thought to be a great man amongst them) is unwilling (it seems) to reply, whether out of consciousness of his own weaknesse, or out of pride and scorn of all, not of his own way and opinion; that his Disciples may think it is not worth answering. The like I may say of *Wind. Max.* which having discovered many weaknessees and contradictions in *The Key* and *Way*, is answered rather with slighting and scorn, then any solid convictions, as will appear in this present *Rebuke*. Of 7. Chapters in the *Wind. Max.* he answers but to one; and of 3. Sections in that first Chapter, he answers but to two; and throughout those 2. Sections, doth rather reproach his adversary by the undeserved names of *Wanderer* and *Stranger*, then satisfy his charge. And after a threefold promise (with attestation of the Name of God twice) to give a further answer,

to the Dissenting Brethren.

answer, shakes him off, as some contemptible person, secto be slighted, rather than answered. When I had, upon the first sight of his book, read what he had written, I presently set pen to paper, and made a draught of this present *Vindication*; but yet was not perswaded to print it, partly because I waited till M. Baile and M. Rutherford put out their Reply, to joyn it with theirs, (which I have long in vain expected) and partly because I was unwilling to make any further Discovery of the weaknesses of the Reverend Author, and partly because I might think, the best answer to a slight answer, was no answer. But when I considered, that the Book was cried up by the Epistler to it, as so exquisite a piece, in these words: [*In the later part of this Book (The Way Cleared) being controversial, you have a fair additional to the Models afore printed of the Church-way (so much called for) not Magisterially laid down, but friendly debated by Scripture, and argumentatively disputed out, to the utmost inch of ground, and defended Cap a pie (as they speak) from the head to the heel, of every branch of truth essential to the con reverse.*] and when withall I perceived that this and other Books of that *Way* published, were highly esteemed as unanswerable, and very taking with weak and unserted mindes, to the disturbance of the peace of the Church, I found no rest in my spirit till I had seriously tried the strength thereof, especially of that Reverend and Learned M. Hookers *Survey of Church-Discipline*, which I heard most magnified, as the strongest piece of that *Way*; and so by the way give in a short answer in *Vindication of Vind. Cleared*. from the Reply of M. F.C. so far as concerned my self. To forward this undertaking, I was the rather provoked; 1. By the importunate and reiterated recognition of those Tracts,

Ep. to the *Way*.
Ep. to the *Way*
cleared.

Ibid.

Ep. to the Way

Ep. to the Way

those *Modelle* (as they call them) *Of the Church-way*, viz. *Church-Government*, *Church-Covenant*, &c. and now the late *Modell* (or *trambe sepe colla*) of M. *Bariler*, and this *Additional*, of the *Way Cleared*. 1. By the often repeated quarrelling, at our calling for a fuller Treatise, and a clearer Modell of the Church-way: 3. By the non-performance of that promise so long ago made, so often pretended, [*Of a fuller Treatise of the same Subject, with ample demonstrations, by joint consent of the Churches of Old and New England*]. But will they never take notice of the Answer is given to most, or many of those? (for they all hold out the same things.) And why are they not rather offended (we have told them we are, and they ought to have given us satisfaction, had they esteemed us brethren) offended, *we say*, at their own scandalous breach of promise, in not exhibiting that fuller Treatise by joint consent, &c. Our Brethren of the Assembly, how long, how oft did they promise a full Modell of their *Way*, which yet we have as long and as oft called for, and expected, but all in vain. The time was, when some complained (but causelessly) as an excuse of their neglect of promise, [*That their hands were bound up, and of the unwillingness of Licensers to License their Tracts*, &c.]. But sure, these last two or three years, their hands have been loose enough, and the presse open; but still this fuller Treatise by joint consent, &c. cannot finde the way into the Light: We have rather cause to think, that their disagreement among themselves, is the reason why they dare not give us their Modell, lest the world should see their differences (being so few of them) and their Lightnesse and Inconstancy, if (as oft they have done) they should hereafter change their Judgements, upon pretence of New Light,

to the Dissenting Brethren.

Light, perhaps as old error, as that they left last.

That I may briefly declare my judgement, concerning this Way, so much adored and magnified by many; there are three things which have much prevailed with me, to perswade me, that it is not the way of Christ.

1. The contradictions, at least the many differences, as from the Scriptures, so from one another, and one man from himself; a Scheme whereof is presented, at the end of our first part.

2. The propensity of many of their principles (wherein they differ from the Presbyterians) to Ieparation, and to the worst of Schism; I shall instance in some particulars.

1. [That there is no Catholike visible Church, no Church visible but a particular Congregation:] which is to deny all communion of Churches, and to grant only communion of members; yea, some grant scarcely so much: Witness the Reverend Authour of the *Survey of Church-Discipline*, who saies expressly, [He hath professed the course (of administration of the Sacrament to those of another Congregation) to be unmarkable; because the administration of the Sacrament is a Ministerial Act, and what authority hath he (the Pastor) to do it, or they to receive it from him to whom he is no Pastor?] This must needs open a door to as many divisions as there are Churches, none having any power beyond their own Church: whereby all Religions, all Heresies, may be tolerated, and none can hinder it.

2. [That all Church-power, the power of the Keys, is independently and solely in a particular Congregation:] which is the setting up of Church against Church: and that Admission and Ejection of members is only into and from a particular Church: Achilde is baptized into a

Ibid.

those Models (as they call them) of the Church-way, viz. Church-Government, Church-Covenant, &c. and now the late Modell (or frame *supra* cōstituta) of M. Barlow, and this Additional, of the Way Chured. 1. By the often repeated qurelling, at our dealing for a fuller Treatise,

Ep. to the Way

and a clearer Modell of the Church-way: 3. By the non-performance of that promise so long ago made, so often pretended, [Of a fuller Treatise of the same Subject, with ample demonstrations, by joint consent of the Churches of Oldland New England.] But will they never take notice of the Answer is given to most, or many of those? (for they all hold out the same things.) And why are they not rather offended (we have told them we are, and they ought to have given us satisfaction, had they esteemed us brethren) offended, I say, at their own scandalous breach of promise, in not exhibiting that fuller Treatise by joint consent, &c. Our Brethren of the Assembly, how long, how oft did they promise a full Modell of their Way, which yet we have as long and as oft called for, and expected, but all in vain. The time was, when some complained (but causelessly) as

Ep. to the Way

an excuse of their neglect of promise, [That their hands were bound up, and of the unwillfulness of Licensers to License their Tracts, &c.] But sure these last two or three years, their hands have been loose enough, and the presse open; but still this fuller Treatise by joint consent, &c. cannot finde the way into the Light: We have rather cause to think, that their disagreement among themselves, is the reason why they dare not give us their Modell, lest the world should see their differences (being so few of them) and their Lightnesse and Inconstancy, if (as oft they have done) they should hereafter change their Judgements, upon pretence of New

Light,

to the Dissenting Brethren.

Light, perhaps as old error, as that they left last.

That I may briefly declare my judgement, concerning this Way, so much adored and magnified by many; there are three things which have much prevailed with me, to perswade me, that it is not the way of Christ.

1. The contradictions, at least the many differences, as from the Scriptures, so from one another, and one man from himself; a Scheme whereof is presented, at the end of our first part.

2. The propensity of many of their principles (wherein they differ from the Presbyterians) to Separation, and to the worst of Schism; I shall instance in some particulars.

1. [That there is no Catholike visible Church, no Church visible but a particular Congregation:] which is to deny all communion of Churches, and to grant only communion of members; yea, some grant scarcely so much; Witness the Reverend Authour of the *Survey of Church-Discipline*, who saies expressly, [He hath professed the course (of administration of the Sacrament to those of another Congregation) to be unmarkable; because the administration of the Sacrament is a Ministerial Act, and what authority hath he (the Pastor) to do it, or they to receive it from him to whom he is no Pastor?] This must needs open a door to as many divisions as there are Churches, none having any power beyond their own Church: whereby all Religions, all Heresies, may be tolerated, and none can hinder it.

2. [That all Church power, the power of the Keys, is independently and solely in a particular Congregation:] which is the setting up of Church against Church: and that Admission and Ejection of members is only into and from a particular Church: A childe is baptized into a

*Surv. par. 2.
pag. 64, 65.
AUG 21 1713*

The Epistle

particular Congregation, and not into the Catholike, or other Churches, to them he is an Infidell: And one excommunicated is cast out only of his particular Church, because the power extends no further then to a particular Congregation.

3. *That a Church essentially, or a Congregation of beleevers without Officers, may chuse and ordain her own Officers:*] which will be the ready way to break them into separated Assemblies, one part chusing one, another another.

4. *That a Minister is a Minister to none but his own Congregation:*] which tends to destroy the unity of the Church, and that communion which the Churches of God may and ought to have one with another.

5. *Gathering of Churches out of true Churches;*] which gives way to every man to separate from his own, and to joyn himself with another Church, supposed purer; with contempt of the former Congregation: The Reverend M. Hooker confesseth; [*That the faithful Congregations in England are true Churches, and therefore it is sinful to separate from them as no Churches:*] And yet our brethren here practise this separation, by gathering their Churches out of ours, confessedly true Churches.

6. *That none but confederates by the explicit Church-Covenant have right to Ordinances:*] which is to keep out many precious souls from communion with their fellow-members, and their children from Baptism, and to make them no better then Infidels. That's the second thing.

3. The many mischievous consequences of those principles, and sad effects, of the practice of the Independent way, in Old England, fully manifested in these

Præf. to his
Survey, p. 11.
& in his Bqok.

to the Dissenting Brethren.

these few last years. For instance.

1. Under the Name, Shadow, and Shelter of Independency (as another Trojan Horse) have not only other Sectaries, but had liberty to set up their Churches, *institutes*; but also the Jesuites themselves, have masked under this Vizard, transforming themselves into all shapes and sects; and have had the fairest (or rather the foulest) opportunity to propagate all monstrous and foul destroying errors; and to ruin not only the Presbyterian but the Independent Churches also: Evident it is, that most of the points of Popery, are preached and published in these Churches, as a fair inducement to usher in the Antichristian Religion, whenever the secular power shall come into their hand.

2. Their Renouncing of their former Ordination in our Churches (which is reported to be done by some, if not most of our Dissenting Brethren) hath ministred occasion to Jesuites, Anabaptists, profane persons, and such like, to cry down our Ministry, as Antichristian, or null: and hath exposed us to all those foul reproaches of *Badly* Priests, False Prophets, Black-coats, &c. which are daily poured out against the faithfull Ministers of Jesus Christ. It is by one of them laid to our charge, as a great crime, that we also have not followed them in this Renunciation. This he saies, *As learned M B ut Model,* and *godly as the most and best of the Ministers are, in the P 119, 120.* Church of England, yet (with grief of heart let it be spoken) very few of them have learned to this very day to disclaim and renounce the evil and error of the way of coming into the Ministry, I mean, their Antichristian Ordination, received from the Prelates, &c. Those Bishops being Antichristian, their Ordination also must needs be so, &c.] To which I say these things. 1. I desire him

Page 80.

to remember his own distinction; [*We must distinguish between the corruption of things, and the things themselves, between the essentials of a Church-state, and the accidentals: Now it cannot be denied, but in respect of the Accidentals of a Church-state, so all is lost under the defection of Antichrist, that is, in respect of the right order and administration of Ministry, Ordinances, and Government: but not the essentials of these; and so long as these remain, the Church-state is not lost, &c.*] Our Ordination therefore, was not Antichristian, though it be granted, that the Title and Office of a Diocesan Bishop, were Antichristian: Nay, he seems to say and hold, that in Rome itself, the Church-state is not lost, so long as the essentials remain; *videris ipse*: But we say, The Prelates were certainly Presbyters, and ordained not alone, but together, with the hands of a Presbytery? And if they did arrogate such power to themselves, as that no Ordination could passe without them; yet that was but an Additional corrupt circumstance; And himself tells us; [*That the corruption of Administration doth not wholly make it null or void.*] Then (we say again) Our Ordination was not Antichristian, that which was so (if any thing in it was so) was rather the error of the Ordainers, then of the Ordination, or ordained. 2. If the call of our Congregations will give us a right Ordination, most of us, if not all, have that to shew, as well as themselves: A call or consent of our people either explicit or implicit; which is confessed sufficient, by the Reverend Surveyor of Church Discipline, and acknowledged to be in our Churches; why then should we renounce our Ordination? 3. If it be necessary to renounce our Ordination as Antichristian, because of a corruption in the Ordainers; I would ask him, whether Baptism administered

Page 105.

John 14. 6. 17.

Par. 1. pag. 47.
Thus the people
and parishes,
&c.

to the Dissenting Brethren.

ministred (I say not by a Romish Priest) by a Minister so ordained, be not also Antichristian? (as Anabaptists do sometimes object.) And whether he himself did ever to this day renounce and disclaim his Baptism (like enough done with the Sign of the crosse, by some prelati- cal Minister) as Antichristian? Himself propounds a like Question thus: [*Are not those that we judge godly, Modell. p. 105. and in a capacity to make use of all the holy Ordinances of Worship, to be baptized again?*] And he answers negatively, they are not, for this reason amongst others. [*Be- cause it is supposed they have been (though corruptly) bapti- zed already; Now the corruption of any administration, doth not wholly make it void and null, if they had the essen- tials of that Ordinance, &c.*] He might have been as fa- vourable to our Ordination, if he had pleased: But he may remember and satisfie another Query propounded by himself, to some Anabaptists, to be seriously confi- dered: [*Whither there be any lawfull Baptism, where the Pag. 71. Administratour hath no lawfull calling thereunto?*] And I would propound it, as seriously to be considered by him; Whether if our Ordination be (as he makes it) Antichristian, the Administratour of his Baptism, had any lawfull calling thereunto, and consequently whe- ther his Baptism be lawfull or null; and he must not be rebaptized? And thereby gratifie the Anabaptists, as in others, so in this opinion and practice. But I proceed to another.

3. Their preaching as *Gifted Brethren*, (for so they only are to all Congregations but their own) hath cau- sed this generall liberty of preaching, by men not in Office, of all Trades and Professions; to the contempt of the Ministry, to the multiplication of schisms, divi- sions, and separations, from their former Ministers and
a Churches;

The Epistle

Churches; while every man hath liberty to propagate his own erroneous notions, and every man takes the License to hear whom he likes best, as most agreeable to his own opinion. Yea, this very Liberty taken and allowed by them, hath almost brought as much contempt upon themselves, as on the Presbyterian Ministers; Many of their followers chusing rather to hear even Boy-preachers, then themselves.

4. Their placing all power in a particular Congregation independently, without any power of appeal, makes an unjust censure irremedible. For this *New-England* it self affords us a fresh and sad instance, upon the report of very credible persons. There was an Excommunication passed by the major part of a Congregation there, against a person who thought himself wronged, and desired his cause to be heard, by the Elders of other Churches: who, upon the hearing doubted whether the Excommunication could be justified. And they desired the rehearing of it. But it would not be granted by that Congregation, or prevailing party in it: whereupon one of the Elders a reverend Pastor of another Congregation, writes thus to a friend: [*It will be a trouble to poor M. Ch. not to have his businesse examined: but he must consider how the case is, and look up to heaven, for I can assure him there is no help to be had upon earth, till the Churches are reformed, and become Presbyterian. I speak seriously, I think that such things will make some incline to the Presbyterian way, who formerly have been as firm Independents as M. --- If Independency do not break all the Churches in New-England; except a few Semi-presbyterian, some are deceived, &c.*] In consideration whereof, he gives his advice, to divers other Independent Ministers, to think seriously of the Presbyterian way: and
divers

to the Dissenting Brethren.

divers there, are become more moderate then formerly: Happy were it for *Old England* if our Dissenting Brethren would hearken betimes to this advice; before they have utterly broken their own and our Churches.

5. The power given to a Church-essentiaall (as they call it) both to chuse and ordain their own Officers, or Ministers, as it is, and will be a cause of many factions and divisions; so it will bring the Ministers maintenance to depend upon the peoples berievolence; who may, and will upon the least dislike, reject him, and deny him any allowance; which will in a short time destroy the Ministry, discourage others from the Ministeriaall calling, and consequently ruine Religion. I have seen a Letter from *New-England* to this purpose; wherein advising his friend to do his endeavour to preserve the established maintenance of the Ministry here; He saies, concerning *New-England* Ministers thus: *Though most of the people here grow wealthy, yet not one Minister almost, hath from the people a competency to maintain himself and family, except he have an estate of his own.*] One main design of the Anabaptists or Jesuites, in crying down Tithes here, is to destroy both Ministry at present, and Learning for the time to come, when there shall be no certain establishment of a subsistence in that calling. How far our brethren have been assistant to this design, I wish them seriously to consider.

6. It is the observation of many both learned and godly, That many of those that once decline from us to the Independent way, stay not long with them, but fall presently into Anabaptism, from thence to Familism, from thence to Rantism, even the utmost of blasphemy and prophaneness: Some poor souls have tired
a 3 themselves

The Epistle

themselves in seeking and trying all the New waies of Religion, and after a weary vagary to finde the truth, which they lost, have returned home by weeping crosse. But few there are that do so; which is a Lamentation, and shall be for a Lamentation. Yea, it is observed, that those that run not into those extremities of errors, blasphemy and prophanesse; yet fall strangely from the power and practice of godlinesse, wherein sometimes they walked, and grow more remisse and loose, in secret and family duties, in sanctification of the Sabbath, &c. of which many holy men in former times and later, have found and said, [*That it was the Nurse of so much piety in Old England, and the glory of our Church and Nation:*] Little did we think, that those who outstood the Sabbaticall profanations of the Prelates, their reproaches and scoffs of purity, precisenesse and strictnesse (as they called it) would have so soon declined to the same loosenesse with them, upon a new pretended principle of Christian Liberty, or Liberty of conscience. But we see that to be true; [*That the Sun (of Toleration) can do that with a Traveller, to make him cast aside his garment, which the stormy windes (of persecution) could not do.*]

7. And lastly, To adde no more, Those sad and never enough to be lamented Divisions, in Towns, Congregations and Families; those animosities, jealousies, bitterNESSES, heart-burnings, amongst brethren; attended with so much contempt and scorn of those Churches and brethren, they have forsaken; being the fruits of this New Way; make it more then probable, this way is not the way of Christ. It is observable, that as soon as ever any begin to decline from us, though they were the entirest bosome friends before, [*such as 1000. sweet counsel*

to the Dissenting Brethren.

counsel together, walking to the House of God together as friends :] fasting and praying together often, in publike and private ; communicating at the same Table of the Lord, &c. after all this, they first withdraw and estrange themselves, then come to slight both us, our Ordinances and Ministry, as well as our persons : and in some it ends in an open or secret opposition, and it's to be feared at last it will end in hottest persecution. The Spirit of Christ is a spirit of meeknesse, gentlenesse, and forbearance : The way of Christ, and the *wisdom which is from above, is first pure, then peaceable, gentle, easie to be entreated, &c.*

These considerations of the evil fruits of the Independent way (so called) I doe not therefore exemplifie (God is witnesse) to cast reproach upon the persons of any of that way, who are (as I trust, many are) truly godly, but only to give them occasion seriously to review the principles by which they walk. And I would humbly entreat them to reade the following discourses, without prejudice or partiality ; and then judge, whether there be not a Discovery made of the weaknesse of the foundation of their way : And if it prove so to be, to retract what they have more weakly built upon it, for the glory of God, and the peace of the Churches.

If any say, you have said much against their way, but nothing, or little, for the goodnesse of the Presbyterian way. I answer, Enough hath been said for it already, by the *London Divines*, in their *Fus Divinum Regiminis Ecclesiastici* ; and the *Vindication of the Presbyterian Government* by the Province there : This to me is a very probable argument of the goodnesse of the Presbyterian way, That all sorts of men, Athiests, Papists, Episcopal, Anabaptists, all Sectaries, and prophane men

The Epistle, &c.

do so much oppose it. That way (said he) must needs be good, that *Nero* persecutes: whereas most of these, the latter especially like well of, and comply with the Independent way, as granting more Liberty then the Presbyterian will. Besides that, the fruits of the Presbyterian Government, in other Reformed Churches, especially in the preventing or suppressing of errors, heresies, and profaness, speaks sufficiently for it.

I had also some thoughts, to have vindicated the Presbyterian government from those unjust aspersions cast upon it by M.B. in his Model, p. 52. &c. but they are either so weak or so false, that they fall by their own weight before an indifferent and intelligent Reader. I shall now stay the Reader no longer in the porch, but referre him to the Tracts themselves: Desiring the Dissenting Brethren with single and impartial Judgements to consider the miserable rents and divisions, the errors, heresies and blasphemies broken out in this Church of *England*, since their way got footing and countenance here: and withall (in the fear of God) to study how they may be repairers of those breaches made, and restorers of Truth and Peace lost, to this distracted and almost destroyed Church, *Amen.*





To the Preface.

1.



He Author of Vind. Clav. did not therefore conceal his name, that he might secretly accuse whom he durst not openly charge; but for other reasons made known to, and approved of by Reverend and godly Brethren here. Nor was there any need (after the Roman custom) for him to shew himself face to face; especially when he charged nothing clamorous, but what he found, and any might finde publicly in the Authors own books. And had not the Subject and Titles of his books discovered him, he did not so much as name him in all his book, but only the first letters of his name: except once by citing the words of the Prefacers to The Way, in their Epistle. Love (it is true) is the best way to heal dissensions; but it is rather love of the Truth, then of mens persons, if those must be severed. And this the Author of Vind. Clav. thought he manifested, in his vindication of it from those errors and contradictions, which he found (as he still thinks) in those books he undertook Tea, he thought he could not better shew his love to the Reverend Author, then by manifesting his errors; as well as the weaknesses of that Way, wherein he is a Leader to many (such is the respect to his person) besides the way of Truth. Amicus Plato, &c. And whose books do most breathe lust to contention, his, who discovers errors, or theirs, who defend them, being discovered; is left to the judgement of all indifferent Readers.

2. *There is no doubt but the name of the Author of Vind. Clav. is well enough known, to this Reverend Brother, by information of some from hence. He is one, who is known to honour and reverence his person, worth, and holinesse, as much as any man; and as sorry to see him so mistake his way. One he is, that came to the read-*

ing

The Preface.

Gal. 2. 14.

ing of his books, with praier and sincerity, to finde, and submit to the Truth found; But when he saw, that he [walked not uprightly according to the Truth of the Gospel,] he thought it his duty to withstand him (as Paul did Peter) and to vindicate the Truth suppressed, and the Keys usurped into the hands of the right owners. And that is the proper sense of the word Vindicia: The Assertion of Liberty or Freedom for the oppressed. It was not therefore an argument of much love, to take the word in the worse part, and to call the Author by the name of vindex, (which sometimes also signifies a Redressour of things, or a Defender or Restorer of Liberty) much lesse the Avenger: as if [the title and purport of the Book did hold him forth to be a man of Revenge:] For as there was no reason (no former difference being between them) so there appears no footstep of Revenge, in all his discourse. The purport of the book, was not to revenge himself, but to vindicate, that is, to rescue Truth, which he thought he saw oppressed, not so much by the strength of Reason, as by the Authority of men in reputation for learning and holinesse. And he thinks, (and so do others with him) there is more appearance of Revenge in the names of Vindex and Avenger put upon him unjustly (besides the slighting of him in the shortnesse of the Reply, of which more hereafter) then is to be found in all his proceedings. If there be any phrase or passage too sharp, or unbecoming the gravity of either party (as he begs pardon for it, so) he desires it may be imputed to that zeal he bears to the Truth, and to the souls of many seduced into a mischievous separation, the consequences whereof are found to be so dangerous to this Church of England, as threatening its utter desolation.

3. But what saies he to the charge (in the Title page) of weaknesses and contradictions? If (saies he) Christ may have any glory by that, I shall willingly acknowledge that I am made up of weaknesses and contradictions;] If those had been charged upon his person, he had answered religiously: But if it be only intended against his way, he answers nothing: Or if this were really confessed, it would be not only to the glory of Christ, but his own also. But if it be (as it rather appears to be, by his Defence of those weaknesses and contradictions) only modestly spoken, as intimating the contrary, surely Christ shall have little glory from that, and himself lesse. There is a way to seek glory, by flying it, and that is, no glory,

The Preface.

glory, saies the wisest of men. But when he applies that to his person which was spoken of his books, he does but elude the charge, and not answer it.

4. [Nevertheless (saies he) all this will not argue that which the Avenger saith, He hath heard that I have often altered my judgement since I went to New-England, &c. That tho Assertor (not the Avenger) hath heard so, and that of some near and dear friends of his, is true; and he hath found, that another (whom he undertakes) hath heard so too: But that he hath altered his judgement, and that to contradiction, in his two Tracts, The Keys, and The Way, Vindex, the Assertor, thinks he hath made to appear in Vind. Clav. beyond any reasonable contradiction, and shall do more in this. Now when he saies, [He sees by the first words of the Way, that the Publishers had not the Copy taken from him, but an imperfect Transcript:] he laies a foundation for the eluding of all, or some at least of the objected mistakes; by disclaiming their Copy: But then he looses this ground again, when he saies: [I do beleieve what the Publishers do report (and they had it from his own Letters, as they say,) That setting aside some difference in Logical terms, there is no material difference between the Keys and the Way, either in doctrine of Divinity or Church-practice;] which is to own the Differences and Contradictions between those Tracts, if any such be proved: Of which in the next.

Par. 1. pag. 18.

5. It was objected, that the Authour of those Tracts, did at lastly contradict himself, as ever any man did: For in the Keys he saith, [The Keys were delivered to Peter, as an Apostle, as an Elder, and as a Beleever;] But in the Way, he saith, [They are given to Peter, not as an Apostle, nor as an Elder, but as a profest Beleever:] Is not this a flat contradiction? There is a three-fold answer given to this Objection.

Pag. 4.
Pag. 17.

1. The words (saies he) are not mine, but the Assertors, [The Words as they are contracted are not his in terminis, but if they be not his, in their sense, let Reason judge: In the Keys, expounding the sense of those Words, [To thee will I give the Keys, &c.] he saies, [It hath proved a busie Question, How Peter is to be considered in receiving the power of the Keys; whether as an Apostle, or as an Elder, or as a Beleever: Now because

The Preface.

See Keys pag. 5
If Peter then
received the
whole power
of the Keys,
then he stood
in the room of
all such as have
received any
part of the
power, Apo-
stles, or El-
ders, or Chur-
ches.

we are as well studious of peace as of truth, we will not lean to one of these interpretations more then to another : (To speak ingenuously and without offence what we conceive,) the sense of the words will be most full, if all the several considerations be taken jointly together : Take *Peter* considered, not as an Apostle only, but an Elder also, and a Believer too, all may well stand together :] *Does not this Discourse clearly hold forth this Proposition, as the sense of that Text, The Keys were delivered to Peter as an Apostle, as an Elder, and as a Believer too ? (all may well stand together.) And now take the words of the Way ; [In the Gospel of Christ, the power of the Keys is given to Peter, not as an Apostle, nor as an Elder, but as a profest Believer :] And is not this a flat contradiction ? and that as ever man spake ? (for contradictions do not recipere magis & minus :) Tea, this latter proposition is again contradicted, in this very Defence, when par. 2. p. 22. he saies, [Peter in his lowest relation in the Church, (as a profest believer) had his share in the power of the Keys ; not that he had his share in the whole power of the Keys, as a profest Believer : but that he had other parts of the power of the Keys, as an Elder, and as an Apostle, immediatly given him by the Lord Jesus.*

Now let any Logician judge, whether this be not as much as to say, [Peter had the power of the Keys given him as an Apostle, as an Elder, and as a Believer : which is a flat contradiction to the other ; The power of the Keys is given to Peter, not as an Apostle, not as an Elder, but as a profest believer :] His Apology makes it worse, [It is (saies he) a trivial rudiment in Schools, whatsoever is attributed to any as such, is given to all as such universally, reciprocally, and only ; If the Keys were given to Peter as an Apostle, then to all the Apostles, and only to the Apostles :] Now assume ; But the Keys were given to Peter as an Apostle, (saies he in the Keys) therefore they were given only to Apostles ; and so not to believers as such : Again, argue thus : If the Keys were given to Peter, not as an Apostle, not as an Elder, but as a Believer, then to all Believers, and only to Believers : But (saies the Way) the Keys were not given to Peter as an Apostle, nor as an Elder, therefore they were given to all Believers (Women and all) and only to Believers. What the Publishers of the

The Preface.

the Keys say, helps not off the contradiction at all; [The disposal (say they) of this power may lie in a due allotment into divers hands, &c. rather than in an entire and sole Trust, to one man, or any sort or rank of men or Officers:] For they agree not with their Author, nor he with them: He saies, this power of the Keys is given only to Beleevers: They say, it is put into divers hands: and is not this a contradiction? But he takes himself wronged by the Assertor, affirming him to place all the power in one sort of men, in that place; The Way, pag. 45. which in the same passage he does deny, [They (the brethren) may not administer Sacraments in defect of all Officers;] Truly this is to discover the contradiction more: For if the Keys be delivered to beleevers only as such, then the power of administering Sacraments is given to them: for that is a part of the power of the Keys: But he asserts the former in the Way, pag. 27. therefore, Take his own Proposition, or argument, a quatenus tale; [If Peter had received the power of the Keys, quatenus Apostolus, or quatenus Presbyter, then only Apostles, or only Elders had received all Church-power:] Does it not follow as well, If Peter received the power of the Keys, quatenus a Believer, then only Beleevers had received all Church-power? But Peter received the power of the Keys, quatenus a Believer, (not as an Apostle, nor as an Elder) saies he expressly, The Way, p. 27. Therefore only beleevers have received all Church-power. And if all Church-power, then of administering Sacraments, which he after denies: Besides, in the place named (the Way, pag. 45.) he gives the brethren the greater part of Church-power, viz. to ordain and excommunicate all their Officers: which are the highest Acts of Rule (as he elsewhere speaks) therefore he may not deny them the lesser to administer Sacraments: Yet he saies, [He that saith, Peter received the power of the Keys, as in the room of all sorts of Officers and members, he affirmeth that Peter received all Church-power, found in Beleevers, Officers, or Brethren: And is there any passage in the Keys, which crosseth or contradicteth this?] The Assertor did not say there was any passage in the Keys, that contradicts this; but he still saies (as then he said) there is a passage in the Way, that not only crosses, but contradicts this, and that flatly, as never man more; Thus, he that saies, Peter received the Keys, not as an Apostle, nor as an Elder, but

The Preface.

(that is, only) as a Believer, contradicts that : as now is evident to any eye,

2. But a second answer is given to help out the first : [If there had been some difference between the Way and the Keys, in some expressions ; yet (as the Prefacers, &c.) it lay rather in Logical terms, then in doctrine, or Church-practice, and such is this, about the first subject of the power of the Keys, &c.] Had it been only a lesser difference about a Logickall notion (as he minces it) the Assertor had not observed it : but a difference (of the highest magnitude) to contradiction, in delivering a new way, is very remarkable : How shall we be brought to agree with them that contradict not only one another, but one man himself ? 2. The first subject is indeed a Logical term, but the matter discoursed is doctrinall Divinity ; and whatever the practice be, it is in Divinity as well as in Logick, a contradiction to say, The Keys were given to Peter as a Believer only, and to Peter as an Apostle and Elder too : To say, all the power of the Keys is given to the Brethren, as Believers ; and yet to say, The power of administering Sacraments is not given to them. And if the practice be not suitable to the doctrine, it makes yet a more remarkable difference : Why this is also told us, The Way, p. 45. [They (the brethren) might proceed against all Officers as well as one, yet in such cases our Churches are never wont to proceed, but in the presence, and with the consent and approbation of other Churches :] But then their Doctrine and practice agree not, which is the greater blemish, seeing they hold that power of the Church to be jure divino, and immediately from Christ : And as for administration of Sacraments, and preaching the Word ordinarily, we know not what you practise in New-England ; but we are sure in Old-England, They that were never Evangelically ordained (or have renounced their Ordination) do both preach and administer Sacraments ; and so doctrine and practice contradict one another.

3. There is yet a third answer to succour both the former ; [It were no just matter of calumny, if in some latter Tractate I should retract or expresse more commodiously what I wrote in a former less safely : as Augustine, &c.] Truly Sir, it had been no just matter of calumny so to do ; but of honour and reputation rather. But to write contradictions, and to take no notice of them, till observed by others ;

The Preface.

others; and then to be so far from retracting, as to stand upon justification of them, is nothing like S. Augustines practice, and so false shews of his reputation.

There are in that Epistle Prefatory, as also in the Animadversions upon the Epistle to the Keys, other differences observed, between their Author and the Prefacers; but he is not pleased to take notice of them; It is too hard perhaps to reconcile others with himself: It is well if he can reconcile himself to himself: which how, and how far he is pleased to do, We now follow him to consider.



b 3

Errata

Errata.

PAge 5. line 10. for *on* reade *or*. p. 9. l. 15. for *not* r. *yet*. and put in *be* in the end of the line. p. 11. l. 17. for *sent* r. *shus*. p. 12. l. 29. for *declared* r. *enlarged*. p. 24. in marg. for 7. r. 3. p. 34. l. 3. after *else* put in *then but*. p. 37. l. 12. for *effect* r. *affect*. Ibid l. 28. for *wickednesses* r. *weaknesses*. p. 38. l. 3. for *new* r. *now*. p. 40. sect. 1. for *fill* r. *full*. p. 53. l. 1. for *Criticall* r. *Crypticall*. p. 72. l. 8. for *Congregation* r. *Corporation*. p. 77. l. 34. for *promises* r. *premises*. p. 83. l. 27. for *oratio* r. *operatio*. p. 89. l. 31. for *if* r. *is*. p. 93. l. 15. r. *his meaning and theirs to be as*. p. 97. l. 14. for *precious* r. *previous*. p. 104. l. 3. for *consideration* r. *confederation*. p. 106. l. 27. for *both* r. *but*. p. 121. l. 1. for *entrusted* r. *interested*. p. 125. l. 1. after *before*, put in, *us*.

VINDICIÆ VINDICIARUM,

OR

A further manifestation of M. J. C.
his contradictions, instanced in
Vindiciæ Clavium,

BEING

A Rejoinder to his Reply (to some
few of those many Contradictions) in his last
Book, called, *The Way of Congregationall
Churches Cleared, Part. 2.*

By D. C.

JAMES I. 8.

A double minded man is unstable in all his waies.

Veritas simplex, error multiplex.

L O N D O N,

Printed by A. M. for Christopher Meredith at the Sign
of the Crane in Pauls-Church-yard, 1651.

WYNDLE REYNOLDS

OR

A further manifestation of M. R. C.

its conditions, indicated in

Publications

BEING

A Rejoinder to the Reply (to some

few of those many Contributions) in his last

Book, called "The Copy-right"

Copyright, &c.

By D. C.

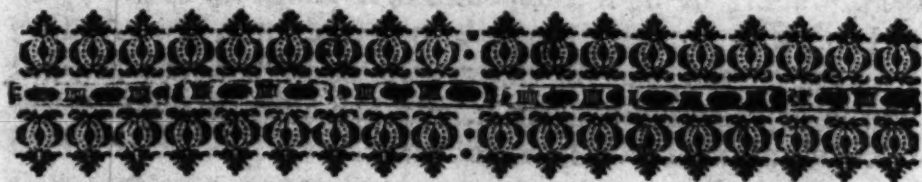
JAMES R.

A further manifestation of its conditions, indicated in

Publications

LONDON

Printed by M. R. C. at the Sign
of the Crown in Paul-Church-yard, 1817.



VINDICLÆ VINDICIARUM.

CHAPTER I.

SECTION I.

Of the Church to which Christ committed the power of the Keys.

THe Question between us in this first *Section*, was concerning the meaning of those words, *The Kingdom of heaven*, in Mat. 16. 19. and consequently, *What Church* it was to which the *Keys* were by Christ committed. For the finding out whereof I proceeded by a distinction, If the *Kingdom of heaven* did there signify the *Church*; it must either be taken 1. Of the *Invisible Church* of true believers, opposed to *Reprobates*. 2. The *Catholic visible Church* opposed to *Heathens*; or (as you in answering the first question pag. 2. of *Keys*) to the *World*. 3. Or a *particular Congregation*. Give me leave I pray to be now a little more exact in stating the question, by enquiring what is the sense of those words, and the *terms* of the question.

1. What is meant by the *Kingdom of heaven*, whereof the *Keys* are here given to *Peter*. The *Kingdom of heaven* in Scripture usage, signifies, either 1. The *Kingdom of glory* (as frequently) or 2. The *Kingdom of grace*, as in some places, grace being

1. What is meant by the Kingdom of Heaven.
1. Of glory.
2. Of grace.
3. Of both.

the beginning of or first step into that Kingdom of glory, Or
 3. It signifies both the Kingdom of grace and glory. And we
 are both agreed, that in this text it signifies both: My first
 words in *Vind. Clav.* grant it, and you affirm it; [*"By the*
"Kingdom of heaven here, is meant, both the Kingdom of
"grace, which is the Church, and the Kingdom of glory which
"is in the highest heavens.] And you give a very good reason
 for it; [*"For (say you) Christ giving to Peter the Keys of the*
Kingdom of heaven, conveyeth therewith not only this pow-
"er to binde on earth (that is, in the Church on earth, for he-
"gave him no power at all to binde in the world; the Kingdom
"of Christ is not of this world) but he gives him also this privi-
"ledge, That what he bound on earth should be bound in hea-
"ven: And heaven being distinguished from the Church on
"earth, must needs be meant of the kingdom of glory.] Let
 this be remembred against anon.

2. What that
 Church is to
 whom the
 Keys are com-
 mitted.

2. The *Kingdom of heaven*, signifying the *Church* (and that
 both in heaven and earth (both triumphant and militant) for
 what he calls in the 19. verse *The Kingdom of heaven*, he calls
 in the 18. verse, *his Church*.) We must enquire what *Church*,
 or what part of his *Church* it is to which the Keys are given:
 This Question (I confesse) is needlesse, in respect to the Text
 it self; For it sayes nothing at all of giving the Keys to the
 Church, but of giving to *Peter* the Keys of the Church, called
 by the name of the *Kingdom of heaven*, which is worth your ob-
 servation. For it is your *importunity* rather that hath caused
 this question, who have *arrogated* the Keys out of the hands of
Peter, to whom Christ in this text gave them, and given them
 to the *Church*, that is (incongruously) to the *Kingdom of*
heaven: but of this more anon: We shall therefore follow
 you (rather then the Text) and consider, what is meant here
 by the *Church*: It is taken in the Ecclesiasticall use (for I passe
 by the civill) in many senses: briefly thus.

Church is ta-
 ken Ecclesia-
 stically for,

1. The whole
 Church, either
 1. The invisi-
 ble Catholike
 Church.

1. For the *whole Church*, called commonly by the name of
 the *Catholike Church*, and that in a double notion:

1. The *Invisible Catholike Church*, the whole number of the
 Elect, in heaven and earth, in all places and times: so it is
 commonly understood, *Eph. 5. 23, 25, 26, 27, 32. Col. 1. 18. &c.*

2. The

2. The *Catholike visible Church* containing the whole multitude of professors of Religion, elect or hypocrites, in this world, as opposed to the Church of the Jews, or to the men of the world: So it is taken *Act. 5. 11.* and *8. 3.* at least as *contra-distinguished* to a particular Congregation.

2. The visible
Catholike
Church.

2. For some parts of the Church, to whom is attributed the name of the whole, from their *Assembling* together in different combinations: And then it is taken,

2. For some
parts of the
Church in
combination.

1. For a *particular Congregation*, or particular Saints, assembled together; and this again is by some distinguished into

1. A particu-
lar Congrega-
tion, and that
a Church

1. *Politicall* or *Organicall*, consisting of *Officers* and *Members*, as the *Integrall* parts thereof; and those Congregations being members of the *Catholike visible Church*, as *Integrall* parts thereof. The texts are obvious where it is so taken.

1. Politicall.

2. *Entitive* (as they call it) or *Essentiall*, consisting only of a company of Saints combined by consent, without any *Officers*: So the Reverend M. Hooker and others use to speak. But (that I may note it by the way) to me, This *Entitive Church* (so called) seems rather to be a notion, never existing, but in mens fancy, in the Resolution or Analysis of a Church into its materials, or else it is very *improperly* called a Church: To my observation and understanding hitherto, there is not in Scripture such an *Entitive Church* to be found, gathered, and existing without any Officers. That place *Act. 15. 4 22.* produced by the learned and judicious M. Hudson, in his *vind. pag. 3.* where he saies [“Church is taken for the members as distinct from Officers,”] doth not hold out a *Church Entitive*, without any Officers (for that had Officers) but only distinguisheth the *Integrall* parts of that Church, into Officers and members: The sense is no more but this, either it means, The Apostles and Elders, with the rest of the *Church members*; or (if the Church was then distinguished into divers Congregations) it takes in all the Congregations as the whole Church: for so the words are expressed *vers. 22.* the *whole Church*: And your self call that which we call the *Catholike visible Church*, by the name of the *whole Church*; when you say here *pag. 5.* [“The whole Church” (or which is all one, the *Catholike Church*) may be visible in “her singular members”] However it appears not, that then

2. Entitive;

there was any *Entitive* Church, existing without Officers. That other Text, *Act. 14. 23.* seems rather to imply it. [“And when they had ordained them Elders in every Church”] as if there had been Churches gathered and existing without any Officers. But the sense of the place may be this, when they had gathered and settled *Churches*, of Elders and members, both at once; So soon as there were *members* enough to make a *Church*, they ordained them *Elders*, and made them a *politicall* Church: If not so, yet the Apostles *Paul* and *Barnabas*, were *Officers* to them, before; *Catholick* Officers to them as yet members only of the *Catholick Church*; and now they being to depart ordained them *Elders* in their stead, and made them particular *politicall* Churches. If those members were not confederate by consent (whereof the Scripture saies nothing) they themselves say, they were not a *Church*, but only Materials of a Church, and so members of the *Catholike Church* only, or of none. I shall say something more to this in another place; I prescribe not to any mans judgement, but submit it to consideration, and proceed.

2. The Officers of the Church.

2. As a *Congregation* is called a Church, as afore; so sometimes the *Officers* not only as distinguished, but as separated into a *Court*, are called the *Church*: Our Saviour alluding to that custome amongst the Jews; and not relating to a *Congregationall* Church not yet known, nor yet in being: And now the question returns upon us, To *what Church* of all these, the keys were committed. Some say one thing, some another: you say, to the *particular Congregation*, which we shall consider, when we have added that,

3. How the Keys are given to the Church, whether

1. *Objective*.

2. *Subjective*.

3. It is to be considered in this question, when the *Keys* are said to be given to the *Church* (which is never said expressly in Scripture) how they are understood to be given to the *Church*. Whether 1. *Objective*, that the Church is the *object* of the exercise of the Keys, that is, they are given for the good and benefit of the Church: Or 2. *Subjective*, that the Church is the *Subject* Recipient, to imploy and exercise the Keys: and this, either *immediatly* by her self, in whole, or in part, without Officers: or *mediatly* by her Officers: that is, whether the Church be the next and first subject of the Keys, to convey them, or any part of them to her Officers; Or that she is said to be

the

the *remote subject*, as including the Officers, to whom primarily and immediatly Christ hath committed the Keys for the good of the Church; as *figh* is immediatly intrusted with the *eyes*, for the good and benefit of the whole body. And if it should happen that any power of the Keys should appear to be given to the Church as distinct from her Officers; whether it belong first to the *Catholike visible Church*, or to a *particular Congregation*. The Question then is clearly this [“Whether
“the Keys of the Kingdom of heaven be given *subjective* to
“the Church-Catholike in her Officers, on the particular Con-
“gregation without (or with) her Officers.]

And now we shall consider what you *resolve*, upon this question; Thus you assert. [“The Church to which the Lord Jesus committed the Keyes of the Kingdom of Heaven, *Matth.* 16.29. is *caus Fidelium*, commonly called a particular visible Church, &c. To which I answered (not as an *Avenger*, there is not the least colour of that, but as an *Affertor*, giving also my reasons) Of all the rest, this is the most *improbable* sense of our Saviours words, if by the *Kingdom of Heaven*, on earth, he meaneth that Church of which he spake in *vers.* 18. But that was either the *Catholike visible Church*; or rather the *Invisible mysticall Church*, &c. That one, or both of these (for by my word *rather*, I do not exclude the other) is meant, and that primarily, is to me still most probable; upon these reasons.

1. This being the first time, that the Church (*my Church*, the *evangelical Church* is named, it is not probable, that our Saviour, would intend it onely of a *particular Congregation*, but of the *Catholike Church*; for that is primarily Christs Church, and that is properly built upon the *rock*; and against that the gates of hell shall never prevail; whereas, (as I say afterwards) *particular Churches* may fail, and have failed. There is farre more colour for a *particular Church* to be meant. *Matth.* 18. 17. *Tell the Church*: because *excommunicati.* is executed in a particular Church first, and consequently in the *Catholike Church*: but there is not any *shadow* for it in the *rock* in hand. Did Christ mean, I will build my Church, that is, a *particular Church* onely, upon this rock, and not rather the *Catholike Church*, and the particular secondarily, as a *member thereof*? It may be a

question between the *Invisible*, and *Visible* Catholike Church, which is meant there, (as after,) but none, till of late, so much as made the question, betwixt the *Catholike* and *particular* Church.

2. *Peter*, was an Apostle, and had given to him the *Keyes* of the *Catholike Church*, not of any *particular Church*; for he (and so his fellow-Apostles) were never *Pastors* of any particular Church: therefore, it seems more reasonable, that the *Catholike Church* is there meant. They had *habitually* the *Keyes* of particular Churches, in the *Catholike*; as *Pastors* have habitually the *Keyes* of the *Catholike Church*, in a particular: They were *actually* Elders of the whole Church; as *Pastors* are *actually* Elders of a particular Church.

3. The *Keyes* of the Kingdom of Heaven, that is, the *Church*, are given to *Peter*, as distinguished from the *Church*, therefore they are not there given to the *Church*. As if a *Lord* should say to him whom he constitutes his *Steward*, I give to thee the *Keyes* of the Family, to open and shut the doors of the House; could the servants, or children, or any for them, conclude from this grant, the *Keyes* were given to the Family? was *Peter* the *Church* to whom the *Keyes* of the Church were given? And therefore, as *distorting* this sense of this Scripture, you say, (as you had said of the other Apostles and Elders) [*"The Church or Congregation of professed believers received that portion also of Church-power, which belonged unto them, if not there, (that is, in this text in hand) yet elsewhere."*] Not here for certain; whether elsewhere or no, shall be tried hereafter. It is not a *reasonable construction* of this text, to say, I give to thee the *Keyes* of the Kingdom of Heaven, that is, of the *Church*: and to mean, I give to the *Church*, the *Keyes* of the Church. I said therefore, (and I think truly,) that of all the rest this is the most *improbable* sense of our Saviours words; that it is a *particular Church*, to which the *Keyes* were given, *Matth. 26. 19*. It must then be taken of the *Catholike Church*, either *Invisible*, or *Visible*, or none.

But you are pleased to take away the *subject* of this question, denying any *Catholike visible Church*: [*"For (say you) I do not read, that the Scripture any where, acknowledges a Catho-*

"like

“like visible Church at all.] It is supposed by very Judicious Divines, that you may read of it often in Scripture, and in this place for one. It cannot be denied, but the Church, is often put for the whole multitude of believers, whether in truth, or in shew only: *Acts 8.3.* Saul made havock of the Church: and *Acts 12.1, &c.* It was not any particular Church, but any of any Churches, any of that way, *Acts 9.2.* which must needs signifie the Church indefinitely as opposed to the World, not any particular Church: Nor was it the *Catholike Invisible Church*, that they persecuted, as such; for they could not know them to be such: Therefore it must be the *Catholike Visible Church*. Besides, your self unawares confesse it, in the following words; [“Though the whole Church, (or which is all one, the Catholike Church) may be visible, in her singular members, &c.] Is not this to confesse a Catholike visible Church? But (say you) [“So they are not a Church: or though it may be visible in the severall particular Congregations, yet none of them is Catholike.] I hope you do not imagine, that any is so simple, to think that the whole Church can be seen at once; D. A. said well, *Ecclesia non est tota simul visibilis*: The Church (he means the Catholike Church) is not all visible at once or at one view: then it were more then *visibilis*, even *visa*: not visible so much as seen; I know you observe the difference: But if the whole Church be visible in her members, whether in the particular persons, or particular Congregations, is not the whole visible, though not *visa*, seen at once? No more is the whole World visible, but in its parts, yet the world is visible: No more is a Congregation of many persons visible, that is, seen at once; yet you will not say but the whole is visible. True, but then none of those particular Congregations are Catholike. [“The Catholike Church, is not visible as a Church, and the Church that is visible, is not Catholike.] But 1. If there be a Catholike Church, (which you suppose here in these words.) 2. If that Church be visible in its parts, the singular members, which you also grant. 3. If the particular Congregations, as parts, be also visible, as Churches. 4. If the whole Church be made up of those particular Churches which are visible: must not the whole, or (which is all one) the Catholike Church be visible? and then the whole Church that is

is visible, in its parts, is also Catholike : and the *Catholike Church* is visible in its parts : And is it not then true, that there is a *Catholike visible Church* ? It might be added, that a *particular Church*, is not *visible* as a Church ; but as a company of men assembled ; for the *form* of the Church (which you say is the Covenant) is not visible. And once more you seem to yeeld the *Catholike visible Church*, when you say, [“ Though all of them (the particular Congregations) may be called a Catholike Church, or generall Assembly, if they were met together.] Only you adde, [“ Yet I would be loth to say, that Christ giveth the power of the Keys (all Ecclesiastical power) into their hands.] I should indeed be loth to say so ; for I do not yet believe, that our Saviour in that Text did give the power of the Keys to the Church at all, whether particular or Catholike, but to *Peter*, to the Officers for the Church. *To thee (Peter) I give the Keys of the Church, &c.*

Yet the question upon that Text is not resolved ; whether by *Church* is meant the *Catholike visible* or *invisible Church* : seeing it is not to be taken for a *particular Church*] And to this you say, That I [“ distrust the meaning to be of the Catholike visible Church, expound it rather to be meant of the *Invisible mysticall Church*] But 1. By my word [rather] I did not exclude the *Catholike visible Church* : though I was swayed by the reason annexed, to incline to that sense ; Because that Church only is *built on the rock*, and against that, the gates of hell shall never prevail, whereas particular Churches may fail. And I am not alone in this Exposition. 2. *Visible* and *invisible*, do not specifically difference Churches, but are (as your self say, somewhere) but *adjuncts* of the same Church : whereupon it may be true of both, that, by the *Kingdom of heaven*, that is, the Church, ver. 18. may be meant both these, as included in the same Church : the *invisible* in the *visible* : But of which our Saviour understood it, is worth enquiry : Upon second thoughts (not excluding the *invisible*) I incline now to think he meant it of the *Catholike visible Church*. The Reverend M. Hooker confesses himself inclined that way, by some passages of M. *Rutherford*, to take it of the visible Church ; (though he deny a *Catholike visible Church*, as well as you) by the force and conviction

conviction of this Argument. [“That Church is here meant,
“which is built upon the Rock Christ, by the visible confession
“of *Peter*; But the invisible Church is not built by a visible
“profession, such as *Peters* was: The proposition is made
“good by the meaning of the words: Thou hast made a con-
“fession of my self a rock, and upon my self so confessed, will
“I build my Church.] I must ingeniously confesse, I am not
convinced by this argument. For the *Invisible Church* is also
built upon that rock by a *visible profession*, such as *Peters* was:
The invisible Church is the same Church, or the same members,
with the visible; and are all built upon the same rock by the same
profession of faith; True beleivers and false make the same pro-
fession of faith, and the *Elect* are visible members of the Church,
though as they are *elect* they are invisible: visible and invisible
are in themselves opposite, but not in several respects, they may
predicated of the same subject; That which I observe from him
is this, he acknowledgeth and argues, that the *visible Church* is
here meant: the question is whether the Catholike or particular
visible Church is there intended: For the *Catholike visible* much
hath been said already; and now I adde from his confession;
[“Upon my self so confessed, will I build my Church.] what?
only a particular Church, and not rather the whole Church?
yea, rather the latter; for the reason objected against the par-
ticular Church; because against the visible Church particular the
gates of hell have prevailed: he answers, [“The visible Church
“is attended in a double respect: either as this or that particu- *Ibid* p. 2: 7.
“lar Congregation, or else as a Church universall, existing in
“the particulars: and in this latter sense it is taken in this place,
“and then it is a sure and confessed truth, That the visible Church
“doth not fail.] If now it be taken in the latter sense in this
place, for the *Church universall*, existing in the particulars, then
it is meant of the *Catholike visible Church*, not of a particular
visible Church. See more in *M. Hookers Survey* p. 217. If I may
now declare my judgement, take it thus: Upon this rock, that
is, my self thus confessed, or this confession of my self, [“To be
“the Christ the Son of the living God.] will I build my (*Evangelicall*) Church: The Church before Christs coming was built
upon the same foundation, with this difference, They professed the

the Messiah to come, The seed of the woman to break the serpents head, was the foundation of their faith from the beginning, till *Abrahams* time: After that, this was laid as the foundation [“*In thy seed shall all the nations be blessed, &c.*”] But the Christian or Evangelical Church is built upon this Gospel-foundation or Truth [“That this particular person Jesus Christ “is the Sonne of God, and that Messiah which was to come.”] So the woman of *Samarita*, *Joh. 4. 29.* *Is not this the Christ?* and *vers. 42.* [“*We know that this is indeed the Christ, the Saviour “of the world.*”] In like manner the Eunuch, *Act. 8. 37.* [“*If “thou beleevest, thou mayst; And he answered, and said, I beleeve “that Jesus Christ is the Son of God.*”] And upon this rock, or Jesus Christ, so confessed, was every particular * member converted, built, and consequently the Church: What Church? a particular Congregation? yes, secondarily, as a part of the whole visible Church, but primarily, the whole Church of the New Testament, and that I take to be especially the sense of the word *Church*, in this Text, though (as I said) not excluding the *Invisible Church*.

* Women also
as well as
men.

And herein your self seem to agree with me, when you say, [“*Indeed true it is, that Peter and other Preachers of the Gospel have received, such a power of the Keys, to open to beleevers a door into the invisible Church, &c.*”] But then, the invisible Church cannot be excluded from one part of the meaning of the kingdom of heaven, whereof *Peter* received the Keys: and consequently the Church to which the Lord Jesus committed the Keys of the Kingdom of heaven, *Mat. 16. 19.* is not only *ecclesia fidelium*, commonly called a particular Church (if at all) which was your assertion. And once more, it may be said, that the visible Catholike Church cannot be excluded from one part of the meaning of the Kingdom of heaven, in that Text, for the reason which you give also; Because there is a power of the Keys to open a door to profess beleevers, into the Catholike visible Church, as well as into a particular visible Church. But be it meant of the invisible or visible Catholike Church, or of a particular visible Church, it's manifest, that in this Text the Keys are not given to the Church; but the Keys of the Church are given to *Peter*, contra-distinguished, as an Officer, from the Church.

But

But you object, [“Certain it is, that when by the power of
 “the Keys a beleever is received into the invisible Church, he
 “can never be shut again out of that Church: but the Keys
 “here given to *Peter*, have a power to shut out of the King-
 “dom of heaven even the same persons: And therefore the
 “the Kingdom of heaven is not meant only of the invisible
 “Church.] I pray Sir, should not your conclusion be from those
 premises [“Therefore the Kingdom of heaven is not meant
 “at all of the invisible Church:] which yet you have asserted,
 to be part of the meaning: And did you not from the begin-
 ning say, that by *Kingdom of heaven* here, was meant the King-
 dom of grace and glory: And doth not the Text say, that *Pe-
 ter* hath keys given him, as well to shut out of the Kingdom of
 heaven, as to open the door thereof? [“Whatsoever thou
 “shalt binde on earth, shall be bound in heaven: If so; then
 your proposition is not true, That a beleever received into the
Invisible Church, can never be sent again out of that Church:
 Your self say, a little below, pag. 8. of this second part. [“It may
 “truly be said, whosoever is bound or loosed in any one particu-
 “lar Church, is also bound in the Kingdom of glory] and is
 not that, as much as to be shut out of the *Invisible Church*? You
 cannot but know, that the judgment of Divines is, that if a *true
 beleever*, be excommunicated, for some crime, he is for a time
suspended from the Kingdom of Heaven, and so in a sense put out
 of the *Invisible Church*; and if it were possible for him to die
 unrepenting, he might perish; and the *text* it self seems to justi-
 fic it, when it sayes, [“whatsoever is bound on earth, shall be
 “bound in heaven]

See M Hookers
 Survey part. 1.
 p. 204. Sect.
 Visible Saints.

And now I shall consider what you say to the *reasons* for my *Obj. I.*
 Assertion; The first was, because that Church, there meant, was
 built upon the rock, &c. To which you answer; [“It is not
 “true that the Invisible Church onely, is built upon a rock. For
 “particular Churches are built upon a rock also: built they are
 “upon Divine Institution, and Christ is laid for the foundation
 “of them, &c.] Before I answer, I must distinguish of those
 words [built upon a rock;] which not observed, cause confusion
 in this present businesse: Two things are here enquirable:
 1. What is meant by the *Rock*? It may be taken 1. For *Christ*
 C 2 himself,

Vide D. Ames/
Medul. lib. 1.
c. 3. s. 11.

See part. 2. pa.
24. your own
words, It is
readily, &c.

himself, the tried and sure foundation, (as he is elsewhere called,) and so it may be understood, *Matth. 7. 24.* [*built his house upon a rock,*] opposed there to the sand. 2. For Christ confessed to be the Sonne of God, and the *Messiah*; as he was by *Peter* professed to be; [upon my self so confessed, will I build my Church] as Mr. *Hooker* expoundeth it above. 2. What it is to be built upon the rock? It is, either by *internall union*, with Christ, as the rock and foundation; or by *externall profession*; as your self insinuate to me the distinction, pag. 7. when you say, [“if they degenerate, they were never founded upon Christ, but in an outward form.”] And now, I shall ingeniously acknowledge my self not distinct enough, when I said, [“It is the Invisible Church, which is built upon the rock, &c.”] and do confesse my self beholden to Mr. *Rush.* and Mr. *Hooker*, for this light; and now see, that the *visible Church* also, is built upon the rock. Onely I differ from Mr. *Hooker* in this, that he by *visible Church*, means onely, a particular Church, but I, the *Catholike visible Church*, as was discoursed above. But now, upon the former distinctions, I answer, That if you take the *Rock* for Christ himself, and the building on him, for *Internall union* with him; then the *Invisible Church* onely, is built upon the rock, and against that the gates of hell shall never prevail. But if you understand the *Rock*, to be that confession of *Peter*, or rather *Christ*, so confessed, as he was by *Peter*; and the building on that foundation, for an external profession, or (in your words) in an outward form: Then I say, the *visible Church* is so founded upon the rock: But then I adde, that it must not be restrained to a particular Church (against which the gates of hell have prevailed, which contradicts our Saviours promise) but declared to the *Catholike visible Church* (existing in the particulars, as Mr. *Hooker* said) against which the gates of hell (what ever they be) shall never prevail. And now I consider what you say, [“It is not true, &c.” for particular Churches are built upon a rock also:] But then Sir, I pray, how will you (without a distinction) answer the Text, which sayes, the gates of hell shall never prevail against that Church which is built on the rock? You say [“Built they are upon divine institution, &c.”] But I suppose you do but elude and not answer here: Is it all one to be built upon the

the *rock*, and upon divine *institution*? Then particular Churches should not fail; for those that are built upon a *rock* shall never fail: Particular Churches are built upon a *rock* also; True, so far as they are true believers: Others of them are expressly said to be built upon the *sand*; yet are they built upon *Christ's institution*: Suppose a *particular* Church, consisting of all *hypocrites*, (it's possible to be so) having all externall Ordinances; will you say, those are built upon the *rock* Christ? or will you say, they are no Churches of Christ, because they are not built upon Christ as a *rock* or foundation? Neither of these can you say, not the latter, for they are built upon the *Institution* of Christ; not the former, for hypocrites have not Christ for their foundation, but are built upon the *sand*. Hear your own words, *pag. 40.* [“If the profession of the doctrine of faith be true, though the “grace of faith in the professour be uncertain, and may be hypocritically, and so false, yet we dare not deny the nature and “power of a Church to such.] But say I again, such are not founded upon the *rock* Christ, though they be upon his *Institution*: Therefore *Institution* and *rock*, are not both one. But you confute your self, when you say [“Christ is not the head of “that Church, whereof he is not the foundation, and where he “is the foundation, he is also the *rock*:] Now (say I) Christ is not the head of hypocrites, therefore not the *foundation*, nor the *rock*, for (as you adde) Christ is not a *sandy foundation*: yet are they built upon the *Institution* of Christ; and may and do fail, which they could not if they were built upon Christ a *rock*: But say you [“What then? so may the true disciples of “Christ fail (in respect of bodily subsistence) and yet the “gates of hell never prevail against them,] Did Christ mean in regard of bodily *subsistence*, that the gates of hell should not prevail against the Church? Do not some particular Churches fail in regard of the truth it self, and the gates of hell prevail against the souls of all their members? yet Christ sayes, they shall not prevail against the Church built upon the *rock*. Or rather did he not mean it of the *Catholike visible Church*, in this sense; that he will ever have a Church in one place or other? yes, say you [“God may remove the Candlestick, that is, his “particular Church, yet he will have ever some or other par-

"ticular Churches visible, in one place or other.] That is, say I, God will have ever a Catholike visible Church, existing in the particulars: and so (sayes M. Hooker) the visible Church doth not fail. Yet you go on to say, ["Those Churches that were "founded upon Christ, and built upon that rock, neither failed "nor fell away.] But (I assume) those Churches that were founded upon his *Institution*, fell away and failed, therefore they were not built upon the rock. You adde again ["If the "posterity of a holy Church do degenerate, they were never "founded upon Christ, but in an outward form] True, say I, yet they as well as their predecessors were built upon Christs *Institution*. Therefore to be built upon divine *Institution* meere-ly, is not the same, as to be built on a *rock*: And so you have eluded, not answered the argument.

I have but one thing more to say to your Testimonies from Mr. *Whit. Junius*, and D. *Ames*: You say, ["They dispute "against a Catholike visible Church, but maintain the Catho- "like Church to be invisible] But 1. The Church Catholike of which those Divines speak, against Papists, is not the same with ours in this Dispute: They intend it of the Church of the Elect, of all ages and times, which is the Catholike Church mention- ed in the Creed, as the object of our faith, not of our sense: but we take it in the second sense, delivered in the beginning, for the whole multitude of beleivers, or professors of the Gos- pel in all places of the world at once; And the parts of this Church whether particular members or particular Congregati- ons being visible, the whole (or which is all one, the Catho- like Church) must needs be visible. And D. *Ames* by name, ha- ving defined this Church to be *Cetus hominum vocatorum, fide- lium, vel cetus eorum qui sunt in Christo, &c.* Of this same Church (which cannot be only the particular Church, he saies, it is *visibilis in suis partibus*: and in the former chapter, *Sect.* last, *Ecclesia nunquam plane definit esse visibilis*: The Church Catholike (of that he spake) never wholly ceaseth to be vi- sible. 2. The Catholike Church which they dispute against, is in the *Romish* sense, a Catholike *Romane* Church, animated by the Pope as an head, and by Catholike Officers actually, in a subordination, as a *Political* body: But this we deny as well

D. *Ames* Med.
lib. 1. cap. 31.
sect. 7.
cap. 32. sect. 1.

as they. We take it only for the whole *multitude* of believers, distinguished into severall Congregations, which all make up *one body*, whereof Christ alone is the *Head*. We shall take it in M. Hooker's words, [“The Church is the visible kingdom of Christ, in which he reigns by the Scepter of his Word and Ordinances, and execution of discipline,] which visible kingdom of Christ, is the *whole Church*, or (which is all one) the Catholike Church, visible in her members.

Survey part. 1.

pag. 15, 16.

O: which Christ is an Head by political government.

Obj. 2.

And now I come to my second Reason, or (as you call it) Objection, The kingdom of glory (one part of the meaning of the Kingdom of heaven, *Mat. 16. 19.*) is not *contra-distinguished* to a particular Congregation, but to the *generall* visible Church on earth. You answer 1. [“There is not any particular Church on earth, but may be, upon just occasion *contra-distinguished* from the kingdom of glory] It may be so, but very *improperly*, and with respect to the *whole Church* on earth: But what's this to the Text or Objection? The question is not, what may be elsewhere, but what is the meaning in this Text: It saies not, whatever thou shalt binde in a *particular Congregation*, but in *earth*, that is, the *visible Church* on earth, as *contra-distinguished* to the *world* here, and the kingdom of glory above: And besides, he that is bound in any particular Church, is bound in all the Churches on earth; and so the distinction of heaven and earth respects the *whole Church*, rather than any particular Church. 2. And this your second Answer implies, [“You did not mean it in any one single Congregation on earth, but generally and indefinitely in every particular Church on earth; for every Apostle had transcendent power in every particular Church on earth.] But 1. why may you not say as well [“generally in the whole Catholike Church on earth,] seeing *Peter* received power to binde and loose, in the *whole Church* primarily (being an Apostle) and secondarily in particular Congregations? 2. If *Peter* as an Apostle received such power in the *whole Church*, what is that to *Elders* and *Believers*; to challenge power of the *Keys* from this Text, in all particular Congregations? Sure, they have not *transcendent* power indefinitely, much less generally, in every particular Church on earth. 3. How did *Peter* receive the *Keys* in every particular Church

See the Keys pag. 2, l. 1.

Church indefinitely? As an Apostle, or as an Elder, or as a beleever? Not as an Apostle or Elder; that you denied in the way? Not as a Beleever, for if they have any power in the Keys, it is in the particular Congregation. Whence I conclude, by *Kingdom of heaven* there, is not meant a particular, but the *Catholike visible Church*, as contra-distinct to the Kingdome of glory.

Obj. 3.

That Church is meant (said I) whereof *Peter* was one, but *Peter* was not a member of a particular Congregation; for there was none such then extant. You are pleased to jeer me with your Logick; and tell me. [“there is a fallacy in such arguing, to be left to Sophisters, or used, when I will refresh my wit with young scholars:”] But I pray Sir, where lies the fallacy? The major is your own, the minor cannot be denied; *Peter* was not a member of a particular Congregation. The proof of this last Proposition is, because there was none extant at that time: This is also true, and partly confessed by your self, where then lies the fallacy? [“The *Copula* doth connotate Time, which it ought not to do, &c.”] You instance in a *Sophism*; fit indeed for young scholars: But nothing parallel to my arguing: And your other Argument from the *resurrection* is as far wide: you say [“The Proposition is true, because the subject and predicate have true connexion in the nature of the thing though not in the present order of time.”] But so it is not in my arguing; For *Peter* was not at any time a member of a particular Congregation, neither then nor afterwards: There was then no fallacy or sophism in my arguing; The weaknesse was in the proof; For whereas I said, *Peter* was not a member of a particular Congregation, because there was none extant at that time; I should have said, *Peter*, being an Apostle, was never a member of a particular Congregation; Therefore the Church there mean could not be a particular Congregation.

Obj. 4.

I said Fourthly, That Church whereof *Peter* received the Keys, was such, whereto an offended brother might tell an offence, and have it censured; but that was never done in a Church of Saints, without Officers, &c. [“This (say you) is another passage of Sophistry: Here are *quatuor termini* in this Syllogism:

"Syllogism: might tell an offence; and did tell an offence, make
 "two different *Assidiums*.] Make you the Syllogism right as
 you would have it; you make the minor thus, ["But the
 "Church of Saints without Officers was not such, to whom an
 "offended brother might tell an offence, and have it censured."] The Keys
 And this you deny. But I shall prove it thus. 1. From the judge-
 ment of your brethren here, who say, ["The brethren cannot
 "proceed to any publike censures without Officers:"] There-
 fore it is to no purpose to tell an offence to a Church of believ-
 ers without Officers. 2. From yourself, who expressly say:
 ["Excommunication is one of the Highest Acts of Rule,
 "and therefore cannot be performed, but by some Rulers:"] pag. 16.
 though I confesse, you flatly contradict your self in the way, pag. 16.
 to 1. And now my Syllogism may easily be defended and clear-
 ed from a Sophism, by adding the minor more explicitly, thus;
 ["But a Church of Saints without Officers, is not such a
 "Church:"] This is proved by what I say, That was never done
 in a Church of Saints, without Officers; that is, no example can
 be brought from Scripture or History, of such a practice, where
 a Church of Saints without Officers did censure an offence;
 Therefore the Church of Corinth (which you instance in) was
 not such a Church, for it had Officers, who (as I said) might
authoritatively censure offenders. ["What of that? (say you)
 "if a Church of Saints without Officers, have power from Christ
 "to elect Officers, then also to admit members; And if to ad-
 "mit without Officers, then to exclude them without Offi-
 "cers:"] Surely, whatever mine was, this is a fallacy and a
 Sophism, called *petitio principii*. For you know, we deny, that
 a Church of Saints without Officers, have power to *elect*; that
 is, ordain and make Officers; and you ought not to beg it. And
 what mean you by *power* to admit members? Admission of
 members is either at their *first conversion*, which is done by Bap-
 tism, and so your self say, None but Officers can admit; for
 none but Officers can baptize; or it is at the removall of a mem-
 ber from one Church to another, to admit into the commun-
 ion of another Church: But this, either is no part of the power
 of the Keys, or if it be, it belongs to a Church with Officers.
 Nay, your argument will recoil upon your self; It is the same

power to open and shut, to admit and exclude: But a Church of Saints without Officers cannot exclude or shut out, therefore not can they admit or open. The minor is your own a little above, and your brethren also: [*Excommunication being an Act of Rule, cannot be performed but by some Rulers.*]

And here I desire you to take notice, That a great ground of your mistakes, lies in the *misapplication* or *attribution* of the power of the Keys to the brethren, to elect, that is, to make and ordain their own Officers; making election the principall, and ordination but a circumstance or solemnity, not necessary by the Institution of Christ, to belong to the Officers. Indeed, it seems to follow rationally, They that may *ordain* their own Officers, may *de-ordain* them, or cast them out; for it is the same power *institute & destitute*, as you say: And then if the brethren may ordain and de-ordain their Officers, much more may they admit or exclude members. But we think the *Antecedent* is to be denied, and we prove it thus: They that may ordain Officers to such employments, may in case of necessity at least formally themselves perform them: But you constantly deny, that any but Officers can administer Sacraments: The major is also your own Assertion, in this last book of yours thus you speak. [*"I confesse, I do not well understand how a man in case of necessity hath any virtuall power to this or that Act, but he hath also a formall power to do such an Act in that case of Necessity."*] But (I assume) the brethren in a case of Necessity (say you) have a virtuall power to ordain their Officers, who can doe those Acts, administer Sacraments, &c. therefore in that Necessity, when they have no Officers, they have a formal power to administer Sacraments. Nor can I see any reason why those that may ordain Officers, and administer sacraments without Officers, may not also administer Sacraments. For to administer Sacraments is one of the *lowest* acts of a Minister, certainly lesse then preaching. [*"Christ sent me not to baptize but to preach the Gospel,"*] 4. that was the chiefest part of his errand, saies M. Hooker. And Excommunication (and so admission of Officers by Election) is one of the *highest* of Rule, (say you) But you allow your brethren to preach, and to elect, and cast out Officers; therefore they may

The Way, pag.
44. and then
par 2. p. 3.
Par. 2. pag. 33.

Par. 2. pag. 81.

as well if not better be allowed to administer Sacraments; which yet you do deny. How *Independent* indeed is your way? how *inconsistent* your doctrines? I wish you would at last consider it. *Obj. 5.*

I said in the fifth place, The Church to which the Keys are given, are said (by you) to be such as do all of them meet in one place, for the administration of the Ordinances of Christ. But the Ordinances of Christ are not to be found, much less administered in a Church of believers without Officers: Therefore. To this you answer thus, [“The truth is, though the Ordinances may not all of them be administered in a Church of believers without Officers, as authoritative dispensing of the Word and censures, and ministration of Sacraments: yet some Ordinances may be found and administered there:”] But Sir, 1. Did not you intend it of all Ordinances, that they may and must be administered in a Church of believers? Did you not define a Church to be a company of believers met together to enjoy all Ordinances? 2. I said (all) the Ordinances are not to be found in a Church of believers without Officers, you first take no notice of that, but say, *though all may not be administered there: and then confesse, Some of them cannot be found and administered there: Surely, those that cannot be found there (as some cannot) cannot be administered there: But (say I) in that Church to which the Keys were given, all Ordinances (which are the Keys) may be found and administered: Therefore that Church and yours are not the same: 3. What are those Some Ordinances which may be found there? [“ 1. Two or three to meet together, and pray, and admonish one another, &c.] But are two or three a Church? You say somewhere 7. are the least number. And may not any two or three believers, not in your Church-order, no members of any particular Church, meet and pray, &c? have they then the power of the Keys? Is not reading of the word also an Ordinance of Christ, and singing of Psalms, &c. Are these also part of the power of the Keys? [“ 2. It is an Ordinance of Christ to elect Officers, for this is the power and privilege of the Church of Brethren] Let me use your own words to me in this paragraph [“ This latter proposition is left naked and unguarded without proof, and is but an *ipse dixit*, &c.] for you know we deny it. And suppose*

They are not
capable of ad-
ministration
of Sacraments
without Offi-
p 20, there.

The Keys, p. 2.

those were Ordinances, and part of the power of the Keys, yet they are not the Ordinances that I intended, *viz.* administration of Sacraments and censures: These you have confessed (though you again deny it) are not to be found or administered in a Church without Officers; [“The truth is (your own words) the Ordinances of Christ may not all of them be administered in a Church without Officers, as authoritative dispensing of the word and censures, and ministration of Sacraments:”] what need I prove my latter proposition when you confesse it? But you have an help for this; [“If a Church of beleivers may supply themselves with Officers, when they want them (*which you know we deny, unless you mean they may procure themselves where*) and if Officers and brethren have all ordinary Church-power (*which we also deny to the brethren*) and so all Ordinances of Christ, which are ordinarily administered, found there, then what hindereth, but that a Church of beleivers hath in it, as some Ordinances formally, so all radically and virtually, and the same administered, and administrable amongst them?”] This discourse is a meer begging, of the question, first, and then a varying of it: A begging in that you take for granted, that the Brethren have a power in the Keys, either formally or radically; and that because they have a power to elect their own Officers; If by *Election* you mean the *Creation* or making of Officers, we deny then any such power: If you mean a *designation* or choice of a fit person, to be ordained by other Officers, that is no power of the Keys; which your self say [“are the Ordinances of Christ, as the preaching of the Word, and administering of the Seals and censures,”] You also vary the question, by putting in two words; first, *ordinarily administered*, whereas I spake of all Ordinances ordinary, as those mentioned, or extraordinary, as *Synods*, which your self acknowledge an Ordinance of God; and I think will not say it may be administered in a particular Church of beleivers, without or with Officers. Secondly, You shuffle in another word *Administrable* amongst them; whereas the question was of Ordinances administered; They are not all to be found, much lesse administered in such a Church: But all Ordinances, ordinary and extraordinary, are both administrable and administered in the Church, to which the

the Keys were given; therefore that and yours is not the same; and that and not yours is understood in that Text.

I said further; If the Keys were committed to the Church, the particular Congregation, you must mean it either *objective*, for the use of the Church (but that's not to the purpose) or *subjective*, and then you fall into the extreme of Brownists, &c. To this you answer, ["I meant it indeed *subjective*, though not excluding *objective* : The particular Church receiveth the power of the Keys, both *subjective* to it self, and *objective* for it self :] But I reply, and ask, what you mean by *Subjective*, to it self? and of what Church you intend it, whether *Ecclesiastical*, (as you speak) consisting only of beleevers without Officers, or *political* with Officers? If you mean that the Church Ecclesiastical of beleevers without Officers is the subject of the Keys, then they have not only virtually but also formally received the Keys, and may administer all Ordinances without Officers (which yet you deny) for Peter here received them all formally, and you say, as a beleever; then (say I) beleevers not only in a Church jointly, but even singly have received all the power of the Keys formally, and may administer them without any Officers, which is worse then Brownism. But I have distinguished above, when the Church is said to receive the Keys *subjective*, it may be meant, either *immediately* by her self, without Officers; or *mediately* by and in her Officers: and I illustrated it by the body naturall; As sight is immediately trusted with the eye, as the next subject of it; but mediately with the body. In the first sense, you cannot say, the Church is the immediate subject of the Keys; for then she might immediately administer them all without Officers (as I said) In the latter sense, it is nothing to your purpose; for then, as sight is entrusted with the eye, first for the good of the body, so the Keys are entrusted with the Officers for the good of the Church: The body is not first entrusted with sight to convey it to the eye, nor are the Keys committed first to the Church, to convey them to the Officers. You say afterwards ["If Christ have given them (Pastors, &c.) to the Church, the Church is the Recipient subject of them. As if the eye be given to the body, the body is the recipient subject of it.] All this is true, in a sense, The Officers are given to the

Obj. 6.

Par. 3. pag. 22.

Church as the immediate recipient subject of them: But is our Question of the Officers, or of the Keys? We say, the *Keys* are given to the Church both *objective* for its good, with reference to the brethren; and *subjective* with reference to the Officers: yea, *subjective* to the Church as the *subject* of the Officers, that is, *mediately*; but not *subjective* as the *immediate subject* of the Keys: Your comparison was ill laid; you should have instanced in the *light* (that resembles the *Keys*) not in the *Eye* it self: The body is the *immediate* subject of the eyes: but the eye, of the light. So the Church is the *immediate* subject of the Pastors, &c. but the Pastors are the immediate subject of the Keys. And this (as I have often said) is evident in the Text in hand; For Christ doth not say [“I give to the Church the power of the Keys, or the Keys of the Kingdom of heaven (that is, of it self) but I give to thee Peter the Keys of the kingdom of heaven, that is, of the Church:] not the least colour here, of giving the Keys to the Church. But I desire you will consider your inconstancy, and the inconsistency of your assertions. You say presently after the last words cited, [“Pastors, &c. are given to the Church as integrall parts of the Church, as the Church is *Totum Integræ*.] Then say I, they are not given to the Church as meer adjuncts, nor doth the Church receive them, as the subject of them: And that upon your own reason [“For integrall parts are intrinsecall and essentiall to a *Totum Integræ*, and not extrinsecall, as the object is to a thing.] Integrall parts are not *subjects* and *adjuncts* one to another.

But you say [“When I wrote that proposition (in the first words of the Way) it was not then in my minde to understand any other, but a Congregation of beleivers with Officers; For I spake of such a Church whereof Peter was one, and he was an Officer.] 1. Whatever was in your minde, I know not, but the words hold out rather a *Congregation* of beleivers without Officers (and so that acute and judicious Mr. Rush understood you, as well as I) For you say there, [“The Church to which Christ hath committed the Keys of the Kingdom, the power of binding and loosing, the Tables and Seals of his Covenant, and (mark that) the Officers and Censures of the Church, is a communion of Saints, &c.] But can the Officers be committed

Ibid. pag. 23.
Materials of a
Church, &c.
pag. 27.
See pag. 10.
When the proposition, &c.

The Way. p. 1.

mitted to the Church with Officers? And do not you commonly distinguish Saints or believers from Officers? When you said, *Passers* are given to the Church, and the Church is the recipient subject of them, must not the Church be taken then for a company of Saints without Officers? 2. In your present defence, you understand it all along of a Church without Officers, or I understand you not. 3. When you add [“That you spake of such a Church, whereof *Peter* was one, and he was an Officer,] You vary the sense and words of the proposition. For there you say, [“The Church to which Christ committed the power, &c. was a company of such (as whereof *Peter* was one) believers professing that faith, &c.”] Mark that, *one believer*, not one Officer. And elsewhere you say, the *Keys* were committed to *Peter*, not as an Apostle or Elder, that is, not as an Officer but as a believer. How these things agree, I see not: Yet you will defend it (granting that sense) [“They have received some part of the *Keys* formally, &c.”] Of which we have spoken before, and refer you thither. Only I shall observe your similitude for illustration of your assertion: [“The stock of the vine (growing from the root) hath not immediate power to bring forth grapes, yet hath power to produce branches which do bring forth grapes: So the body of the Church of believers, though they have not immediate power of rule, authoritatively to dispense the Word, or to administer Sacraments at all, yet they have a power to produce such Officers as may perform the same.”] But I fear your *similitudes* do deceive you. Do the *Brethren* immediately give that power to the Officers, which they have not formally in themselves? Did not the Officers receive their power immediately from Christ or his Apostles, who had that power formally in themselves? Have not your *Pro-fessors* to the *Keys*, told us, that your self lay this fundamentall Maxim, [“That look whatever power or right any of the professors and subjects thereof may have, they have it each alike immediately (in respect of a mediation of delegation or dependence on each other) from Christ, and so are each the first subjects of that power which is allotted to them.”] But now you make the Officers to depend immediately upon the Church of believers, and to derive their power from them by mediation

Epist. to Keys,
pag. 3.

or delegation; as the branches derive their being and vertue to produce grapes, from the stock of the Vine. Which if it be not to jump with the *Brownists*, who place all power radically and originally in the Church of believers, and make the Officers derive it as their servants immediately from them; I must profess I understand nothing in this controversy: Doth not M. Hooker make the Church of believers the first subject of all Church power? and do not the Brownists just so? whereas you (sometimes at least in the judgement of your brethren here, as afore) make two first subjects of the power of the *Keys*, and each to have it immediately from Christ: I desire you would consider whom M. Hooker meant in those words [“That conceit is more wide from the mark, &c.”] pag. 195. sect. 2. It is strange that all this while you should agree no better.

Obj. 7. I said lastly, The Church there meant is called the Kingdom of heaven, but a particular Congregation of believers is never called so: being but a member of it, &c. You answer, [“It is not material, whether it be called so or no, it is enough it is called a Church, yes, as distinguished from Church-Officers, Acts 25. 22, 23. &c.”] I gave the sense and resolution of that Text afore; The sum is this, it doth not hold a Church of believers, as existing without Officers; for that Church had Officers; but only distinguisheth the *Integral* parts (as your self call them above) of that Church into Officers and members, [“The Apostles, Elders, and whole Church, ver. 22.”] that is, the brethren of believers, ver. 23. assembled together, ver. 25. which is no more then if he had said, the whole Church, consisting of Apostles, Elders, and Brethren. But you must remember that you are disputing the power of the *Keys* to be given to a Church of believers without Officers; and you bring an instance of a Church that had Officers: Shew (if you can) a Church of believers, existing without Officers, which took upon them the name of a Church, or the title of the Kingdom of heaven. I yet believe, wherever the Church is called the Kingdom of heaven, in Scripture, it is meant of the whole Church, (not of any particular Congregation.) Your own Texts produced do hold out as much, Mat. 20. 17. It is called a vineyard, which signifies either the state of the Gospel, or the whole visible Church; If he had meant

meant it of particular Churches, he would have rather said, into his vineyards; for all those Officers could not be hired for one particular Church: You say, [“It was into this or that particular Church respectively”] true, with respect to the whole visible Church, which is but one. A man that hath a large vineyard, hires servants to work, in several places or parts of that vineyard; but this or that part is not called a vineyard, but with respect to the whole, they are all hired to labour in his vineyard. Or, what if that Parable be rather understood of particular persons, then particular Congregations? God calls all Christians into his Church, and sets them to work; Some come in at one hour, some at another; they that come first, think they deserve more, then they that come in late, at the eleventh hour: Christ would intimate, that God is free, and his grace free to do what he will with his own; and there is no merit at all: Many are called but few are chosen: But your Exposition restrains the parable only to Officers, as distinct from the Church of believers. The like may be said of your second Text, *Mat. 25. 1, 2.* It is not meant as an a description of the estate of each particular Church, as you strain, rather then interpret it; but of every particular professing Christian, whereof some have *lamps* of profession, but no oyl of true grace; others have both: And the scope of the parable is intimated in the *Instructions* or application, *ver. 23.* [“*Watch ye therefore (every one of you) for you know not the day nor hour when the Son of man cometh,*”] Your next of *Luk. 17. 21.* is wider from the mark, [“*The Kingdom of God is within you,*”] that is, either the Messiah whom you seek as absent, is now among you, as *Beza*, or the power of the Gospel is within you or upon you. Those other of *Rev. 1. 6.* and *1. Pet. 2. 9.* are as much mistaken, if applied to a particular Congregation. All the faithful are Kings and Priests, and all together, are a *Kingdom of Priests*, both Officers and believers. I suppose you will not apply this either only to the Officers, or only to believers, but to both singly and jointly, and respectively to the whole Church.

To conclude this whole first Section, I added, a particular Congregation is but a member or Corporation of that kingdom: and it were as improper to call a Congregation Christs kingdom,

as to call *London* the kingdom of *England*, You answer, [“E-
 “very similar part of a similar body doth properly partake both
 “in the name and nature of the whole; Every part of water is
 “water, &c. and such a part of such a body is a particular visi-
 “ble Church. But such is not the state of *London*, &c.] You said
 a little above [“It was not in your minde to understand any
 “other particular *Congregation*, but one furnished with Offi-
 “cers:] But then if you will speak properly and strictly, you
 cannot say, that a particular *Congregation* of Officers and be-
 lievers is a similar part of a similar body; for it is a dissimilar
 body consisting of dissimilar parts: and so *London*, and it,
 agree in state; and that Church can no more properly be called
 the Kingdom of heaven, then *London* the kingdom of *England*.
 Again, if you will (to help your self out of this Labyrinth) un-
 derstand it of a particular *Church* without Officers, you fall into
 another gulf as bad as the former. For if particular *Congrega-*
tions consisting of similar parts (of believers only) may be cal-
 led Kingdoms, as they are called *Churches*, then it will fairly
 follow, that every particular member of that similar body, may
 be called not only a Church, but a Kingdom too; because every
 similar part of a similar body (it is your own reason) doth pro-
 perly partake in the Name and Nature of the whole: So then, as
 every drop of water is water, so every member of such a Church,
 is a Church; and of such a Kingdom, is a Kingdom. Your fol-
 lowing of metaphors and Parables too far, is guilty of these mis-
 carriages; as I elsewhere often shew; where I also shew how a
 particular Church consisting of Officers and believers, may, in a
 candid sense be said to be a similar body, to which I referre
 you.

SECT. II.

What the Keys of the Kingdom of Heaven are.

I Fin opening what the *Keys* of the kingdom of heaven be, it
 was not your intent to enumerate them all distinctly and par-
 ticularly; (as you here say) Surely you intended not the businesse
 you

you had in hand, when you were purposely engaged to answer this Question. What are the *Keys* of this Kingdom? would not any Reader expect (from an Expositor, of that text) a full and perfect enumeration of the *Keys*? what, and how many they are? Had you said only thus [“The *Keys* are the Ordinances which Christ hath instituted to be administered in his Church.”] You might afterwards have referred them (as you say) to their severall subjects. But when you adde [“As the preaching of the Word, as also the administration of the Seals and Censures;”] Would not any Reader take it for a full distribution of the *Keys*? And when you adde [“By the opening and applying of these both the gates of the Church here, and of heaven hereafter, are opened or shut to the sons of men.”] Would not any man think, these were all the *Keys* necessary, and also sufficient for those ends on earth and in heaven?

But (say you) [“In instancing these, I supposed no man would be of so narrow apprehension, as not to conceive those things to be included, without which these cannot duely be performed. As vocation unto such administrations, and some who have power from Christ to give such a vocation.”] But I pray Sir, are these any part of the *Keys* themselves? If a Steward be trusted with the *Keys* of the Family (as Peter with the *Keys* of the Church;) there must be doors and locks, and servants to be let in, or shut out; but are those any part of the *Keys*? Mend your distribution of the *Keys*; and will you say, The *Keyes* are vocation, and some that have power to give such a vocation? We (such is the narrowness of our apprehension) think your distribution afore given, is full enough; nor can we tell (pardon our dullness) how you can mend it, but you will make it worse. We have been accustomed so long to that ancient distribution of *Clavis Scientie* (which you call preaching of the Word) and *Clavis potestatis* (which you call Administration of Seals and Censures) that we wonder at your new pick-locks, presented to the world, as *Keys* of the kingdom of heaven. And I yet think, your new distribution labours under so many *Incongruities* (as *Vind. Clav.* hath given you to understand, though you are not pleased to take notice of them, or to vindicate them,) that it is far worse then the old one, so long received in the Churches of

Christ. I had thought to have added your own words (applicable enough to your new distribution) in end of *Sect. 3. pag. 6.* of the *Keys*, but I forbear.

It seems to me (though you insinuate the contrary) to be of great weight for the expediting of many controversies about the *Keys*, and your *new Way*, to know what those *Keys* be, and what Ordinances they include. Is not one main controversy betwixt you and us, about the nature and extent of the *Keys*, and who are the *Key-bearers*? which cannot be decided, unless we know what be those *Keys*. But let us hear your new definition of the *Keys*: "*Keys of the kingdom of heaven are spiritual powers, to dispense the Treasures of his Kingdom, &c.*" Is not this almost the same with that afore, *Keys are the Ordinances of Christ to be administred in his Church, for opening and shutting the gates of the Church here, and of heaven hereafter*? But what mean you by *spiritual powers*? you mean ["*Spiritual callings and spiritual gifts fitting for them, enabling to some spiritual Acts, for these are Ordinances.*"] I pray Sir, is every spiritual calling, and every spiritual gift fitting for them, a *Key* intended in the text to be given to *Peter*? callings and gifts help to dispense the *Keys*, but they are no *Keys*: But they are Ordinances? Be it so, is every Ordinance a *Key*? The *Deacons* office is an Ordinance (and the *Widows* too, say you) and *spiritual gifts* are requisite to fit for that calling; but is a *Deacon* or his office a *Key*? and a *Key* given to *Peter* in that Text? Prayer and singing are Ordinances, but who ever numbered them among the *Keys*? Well, what are the *Treasures* dispensed by those powers or *Keys*? ["*I mean by them (say you) the Word, Seals, and censures, &c.*"] Before you said the preaching of the word, and Administration of the Seals and Censures, were these *Keys*: and now you call them the *Treasurers* to be dispensed by the *Keys*: What incongruity is here? Now let us hear your *Distribution* of the *Keys*, according to this your definition: ["*Keys, spiritual powers, are either the Key of Knowledge or Faith (both one with you) or the Key of Order: The Key of Order is either the Key of power, or the Key of Authority or Rule:*"] Is not this an accurate distribution? The *spiritual powers* are either *Keys* of power or of Authority?

And

And is not the *Key* of knowledge a key of order, an Ordinance peculiar to some order or office of men? what confusion is here? In a word, your new definition of the *Keys* better fits the *Key-bearers* then the *Keys* themselves, *ver. 9.* A Pastor or Teacher is a spirituall power given by Christ to his *Church*, to dispense the Treasures of his kingdom, &c. And your own Exposition fits it better: By spirituall powers is meant, *spirituall callings*: such is the calling of a Pastor: and spiritual gifts are requisite for the fitting of them to spiritual Acts: But no man ever said, that a *Pastor* was a *Key*, but a Steward to dispense the Keys. New waies must coin new notions and distinctions, to make them as amiable, as strange. But the *old way* is the good way.

1. And now you come to animadvert upon my animadversions; I said you confused your scope in the whole book, which is to give the people a share in the government of the Church: This you peremptorily deny to be your scope, and say I mistake your meaning. Let your *Prefacers* speak first, [“ His scope is to demonstrate a distinct and several state, and interest of power, in matters of common concernment, vouchsafed to each of these (the Officers and people) and dispersed among both, by charter from the Lord: as in some corporate Towns, the Aldermen as Rulers, and a Common Counsell a body of the people.”] which that it amounts to a share in the Ruling power, is demonstrated in my *Vind. Clar.* in answer to that preface, and in the Tract it self; But you take no notice of it. Next, let your own books speak; wherein you often give the brethren without Officers power to ordain Officers, and to censure them all without Officers; which if they be not the *highest acts of Rule*, and so the brethren have the greatest share in the government, I shall still professe my *Ignorance* in this controversie. And upon my observation, you deny them power in nothing, but administration of Sacraments: You allow them power in jurisdiction, by giving them power in *admission* and *ejection* of members and Officers: You allow them liberty in preaching the Word, only not ordinarily, nor so authoritatively as to Pastor or Teacher: what can you give them more but administration of Sacraments; and that being lesse an Act of Rule, then the former, you may go on, and grant them that too, or they will take it, and so they do.

Pref. to Keys,
pag. 3.

I said, in prosecution of my charge, of your confusing the scope of your book, If the Keys be the Ordinances of Christ, (there by you specified) preaching and administration of Sacraments and Censures, they are given for the Church of beleevers, *objective*, but are never in Scripture, or all antiquity said to be given to the Church *subjective*: You are pleased to *deride* me, as if I had not read all Antiquity, which I professe I have not (though in this particular controversie it is easie to finde what Antiquity hath said) or had forgotten what is recorded by the most ancient Antiquity, for the space of the first three hundred years: But of that you vouchsafe not to give me any account, how pertinent soever to our present businessse, but referre me to that account you have given *M. Bailly*; to whom (in way of requitall, not of revenge) I shall referre you to wait for your answer.

But you say [“ what power you give to the Church of beleevers *subjective*, you alledge Scriptures for it, which when *Vindex* taketh in hand to evade them, you shall return him an answer.”] You did alledge Scripture, and the Assertor (not Avenger) did in their place answer them (not evaded them, as you phrase it) and expected your reply; but I perceive he may go seek it, for you never come at the place, where it is handled; though you promise here, and once or twice more, you would do it; but either evaded it, or forgot it, of which more anon.

It sounds very ill (I said) at first hearing, to say, that the brethren have any power in the Keys, or Ordinances of preaching, or administering Seals or Censures: you answer, (“ If those, preaching the Word, and administering Seals, were all the Ordinances, and no more, I say true, it would sound ill at first, at second, and third hearing too, to say, The people have any power to exercise these Ordinances, &c. But 1. Why do you leave out *Censures*, which not only I put in, but your self also, in defining the Keys? Does it not sound ill, at first, second, and third hearing, to all reformed Churches (but your own and such like) that the people have any power, yea, the *greatest power* to exercise censures? For they can censure all their Officers, but all their Officers without them cannot censure them, nor any

any one of them : It is indeed no unpleasant sound to you, or your people : yea, it would sound very ill and harsh to you, at least to your people, to hear, That they have no power in the Keys mentioned, preaching and administering of Seals and Censures. But if those Keys were given to *Peter*, they were given to him, either as an *Elder*, and then the people have nothing to do with them at all, one or other : Or as a Beleever, but then they may as well exercise the Ordinances of preaching and administering Seals, as exercise and administer the Ordinance of Censures.

But you go on, by way of *Re crimination* (I say not by way of *Revenge*) with an argument, *ad hominem* [“ You marvell it should sound so ill (to allow the people a power in censures) to them whose ears have been wonted long, to hear of suspensions and Excommunications, by Chancellors and Commissaries, who generally are no Ministers, &c.] Truly Sir, this toucheth not me, who have as well thought it to sound ill, at first or second hearing, that Chancellors, &c. no Ministers, should suspend and excommunicate, as I now think it harsh to hear, this power is allowed to, and practised by the people. Though people may perhaps be the better men, yet not so well authorized, as some Chancellors and Commissaries (for some of them were Ministers) who had more colour of Authority to suspend, &c. then your people have, who are quite out of office. But you wonder more that I that could alledge all Antiquity, should think it to sound ill [“ Who know what reverend Testimony, ancient *Tertullian* giveth of the Brethrens power, &c. and what *Cyprian* gives to the people, &c.] I had thought to let you wait for your answer, from M. *Baily*; but seeing you are pleased to vouchsafe me the Testimonies, I shall anticipate his answer in the mean time. 1. For *Tertullians*, I finde you cite him not at all to M. *Baily*, as if then you took it to be of no great strength. What saith *Tertullian*? *Quumprobi, cum boni coeunt, &c.* [“ When honest, good, godly, chaste people, meet together, it is not to be called a faction, but a Court.] What is this to power of the people in censures? Unless you begge it hence, that the word *Curia* signifies a Court? But I pray, what mention is here of Officers at all? Did the people at that time
censure

See the Way.
p. 41. and 58.

censure alone without their Officers? You will hardly prove that; or are not Officers good and honest men? Or doe good men never meet but in a Court to censure? As for *Cyprian* you leave me in the dark, to go look what he sayes; or to turn back to what you say to *M. Baily*: I shall consider the place, and his Testimonies. In the first, you clearly to my understanding confute your own way of Ordination of Ministers: Thus *Cyprian* speaks [“As they have received from the Apostles, so they hold it, that for the orderly celebration of Ordination, all the neighbour Bishops of the same Province, where a Minister is to be ordained, come together to that people, &c. Of *Sabinus* he saies, this Office was put upon him by the suffrage of the whole brotherhood, and by the judgement of all the Pastors present, &c. and so hands were imposed on him.] I pray, do you gather all the neighbour Bishops or Pastors of the Province, where a Minister is to be ordained? Do those Pastors impose hands upon him? yet these, *Cyprian* saies, they received from the Apostles. True it is, the Minister was chosen in the presence of the people, and good reason, as to whom his life is best known: But the judgement of his abilities was in the Pastors; as also the Imposition of hands. But the people had their Suffrage; that is nothing, but some rationall consent, or some manifestation of their approbation, not any authoritative vote, or ordination. But this is not the new way of Ordination; for you allow the brotherhood, suffrage, consent, judgement and imposition of hands too, upon their Officers. This you never received from the Apostles. Another Testimony is this: [“The people fearing God, &c. have chiefly the power of choosing worthy Ministers, and refusing the unworthy.] But power of election of one Minister, rather than another, and rejection of an unworthy Minister, is not denied the people of God: That Election is but their consent or approbation of such a Minister, as the Pastors in their judgement, think fit and worthy: and Rejection is but withdrawing communion from one unworthy, and judged fit to be excommunicated. But this we say is no part of the power of the keys, we doubt not but pious and godly women should have this liberty or priviledge to except against known unworthy persons, and to withdraw communion from them;

them; yet surely, you will not allow them power in the Keys. When *Cyprian* saies [“All things shall be examined, you being present and judging,] He means not a judgement of Authority, but of discretion. And the last place, [“I determined to do nothing without your counsell and consent,] declares his meaning fully to be for consent, not Authority: And so those times give no expresse lineaments of Congregationall discipline. Shew us in any Antiquity of Scripture or story, that the people had power without Officers to create or ordain Officers, to impose hands upon them, or to censure all their Officers; or you say nothing to the present controversie.

2. When you had said [“The Keys convey not Sovereign power, but stewardly,] I inferred, that this clearly excludeth the people, for they have no stewardly or ministeriall power over themselves (I might have added, much lesse over their Officers,) You answer by a question, [“As if the people were not Stewards of the grace of God given to them? &c.] But truly Sir, this is no better then a fine elusion. To take *Stewards* in a larger sense then I intended it. *Stewards* to me are Officers, and can the people be *Stewards* over their *Stewards*? Your self say, pag. 28. [“It implieth a contradiction, that the Church should be its own Officer, for the very term of Officer implieth subordination.] So say I, it implieth a contradiction, that the Church should be its own Steward; And again, p. 30. [“We acknowledge (say you) that a company of professing believers, destitute of Officers, are not *Stewards* by office, &c.] Then (say I) you answer equivocally; taking the word in another sense, then it is commonly taken in this controversie [“Let a man esteem of us as *Stewards* of the mysteries of God, 1 Cor. 4. 1.] Did not the Apostle there mean it only of Officers? Nor will the Apostle *Peter* help you out: For either he takes *Stewards* in the strict sense for Officers, with reference to the 11. verse. Or in the large sense, for any *Dispensers* of any kinde of gifts, as the referring it to the 9. verse seems to carry it. Now we take the word in one sense, and you in another, and so you answer nothing, but misleade your Reader, while you evade.

1 Pet. 4. 10.

Yet you go on; [“If they have received any gift of grace,
F they

they are either Stewards of it, or Lords.] Apply this to women, yea, to Infidels; If they have received any gift or grace, they are either Stewards of it, or Lords: Lords they are not; what are they else, Stewards? they are your own words. But we answer, it is not any gift that we are speaking of, but the gift of the Keys; that's your first evasion: And then we say, they are neither Stewards nor Lords, in our sense of Stewards, but members of the family, in subordination to the Lords and Stewards; having nothing to do with the Keys at all. But, say you, ["Election of Officers is a publike gift, and that must be dispensed publicly,] Grant *Election* of Officers to be a publike gift, and yeeld it to the people, yet (say we) it is no part of the gift of the Keys. Lastly, when you say ["the people are not as Lords, to elect whom they list, but as Stewards and Ministers to Christ, &c,] either you make them Officers, or you doe prevaricate all along his Paragraph, and that I think you doe.

And the like you do in the word (*calling*) which I said should be taken of some *speciall calling* or Office, which would exclude the people from having an office in the Church, or any power of the Keys. You say, ["There is no reason for that, if speciall denote a specification of a calling, distinct from other members of the Church: but if it only signifie a distinct state or order, from such as are not members; so it is true, every member hath a speciall calling, from such as are not yet received as members of a particular Church."] But, Sir, you cannot well understand it otherwise then I do, when you speak of a speciall calling, in such, as to whom the *Keyes* are given, with a power to open and shut the gates of heaven, that is, the Church. For I suppose every member of the Church particular hath not such a speciall calling, or such power of the Keys, to open and shut the gates of heaven: as women and children for example: yet have they in your sense a speciall calling, state, or order in the Church; as was more fully said in *Vind. Clav.* And surely in this controversie *speciall calling*, and office, have ever been taken for the same thing, not for state, or place, or order, at large. Beleevers not yet members of a particular Church, have a distinct calling, in your sense, from Infidels, a state, place,

place, order, in the visible Catholike Church: yea, if they be men, they have as good a state, order, &c. in a particular Church, as your women and children have, in regard of any power of the Keys.

Yet you say, ["Every member of a particular Church hath
 " a calling to put forth some acts of power in his own Church,
 " which members of another Church have not there:] Had you not said (*He*) I would have asked what acts of power women may put forth in their particular Church; yet certainly women may put forth some acts of power in their own Church; or else their calling, state, place, order, is very mean and contemptible. There is no member of the body naturall, not the least, but it hath in your notion, a function, action, office, in the body, a power to put forth some acts in its own body, which it cannot do in another body, nor the members of another body in its body. The question is not of some acts of power, but some acts of power of the Keys; which is an office power. But say you still, ["Every member of the body of a particular Church (women
 " and all say I) hath some function and action, or (as the new
 " Translation) Office in the body: Ro. 12.4,5. All the members
 " have not the same office; which implieth, they all of them
 " have some office, though not the same.] Truly Sir, this is but a prevarication: For 1. By *body* there, is not meant a particular Church, but the whole Church: ["We, being many, are
 " one body in Christ, and every one members one of another,] *Paul* puts in himself, and he was no member of the Church of Rome, in your sense, 2. When they render the word *ὑπόθεσις*, *office*, they either mean it largely, and not for a *speciall office*, as we take it, or strictly, and then it relates to the Officers of the Church only, as the following verses may seem to insinuate, ["whether Prophecy or Ministry, &c.] where your self and others, do finde all the Officers of the Church: and so taken, it is nothing to your purpose, but rather against you.

When I said, you added that explication ["whether it be
 " their office, or place, and order in the Church,] to steal in the interest of the people, in some share of the Keys: you answer, ["It is not stealth but justice to give to every man his
 " own: the Psalmist foretold it in a new song, Psa. 159.9. Such

honour have all his Saints, &c.] But you must first prove it their own, and that that Text is so to be understood; or else it is as well sacrilege or stealth (taking it from the right owners) if the Lord hath not given them this honour: as it is to deny it, or take it from them, if the Lord hath given it to them.

Lastly, (and so you will have done with me) you conclude, ["It is not every place or order in the Church, that giveth power to receive the Ordinances, much lesse, power themselves to "to dispense Ordinances: as children and women, &c.] This is very true: yet you asserted before: ["Every member of a "particular Church hath a calling to put forth some Acts of "power, in his own Church, &c.] Then say I, women and children, for they are members too: yea, we think, except but that of speaking in the Church, 1 Cor. 14. 34. 1 Tim. 2. 11, 12. expressly forbidden, and we do not finde any one thing granted by Christ (in respect of the power of the Keys) to men, the common members of the Church, that women may not be allowed to act; as I often told you, in *Vind. Clav.* 1. Women (widows at least, who contribute maintenance) may have some power in choosing (that is in your sense) ordaining Officers. 2. To propound just exceptions against such as offer themselves to be admitted. 3. To admonish in case of private scandall. 4. To judge with a judgement of discretion; you sometimes allow the brethren no more, *Keyes*, pag. 14. They may tell the Church, they may consent and concur with the Elders at least passively. 5. To withdraw from one excommunicate, &c. as was suggested to you elsewhere. And now before I conclude, I shall set before you an observation of your *inconstancy*, in assigning the first subject of the power of the Keys; The Keys were given, 1. To *Peter*, as an Apostle, as an Elder, and as a believer. 2. To *Peter*, not as an Apostle, nor as an Elder, but as a believer; and consequently to all believers. 3. Not to believers as believers, but as making publike confession of their faith, before the Lord and their brethren: *The Way cleared*, part. 2. pag. 39. and publike profession of their obedience of the faith, to the Lord Jesus, in the publike Ordinances of his worship, pag. 49. 4. Not to believers as believers, but as believers covenanting, and fitly capable according to Christs appointment; *M. Hooker Surv. par. 1.*

pag. 203. Or as you here; It is not every place, or order in the Church that giveth power to receive or dispense Ordinances; as not that place or order of children and women, &c. Whereas when first you began, you asserted, *The Keys were given to Peter as a beleever*, and so by your own argument, *a quatenus tale*, to all beleevers, as beleevers; you are forced to make severall distinctions, to help it out; That position that needs so many distinctions, gives strong suspition it is not the truth. And now I shall conclude this second Section with your own words, [“ Let every soul enjoy such priviledges and liberties, as the Lord hath given him (or her) in their place and order, and neither effect nor attempt more.] Happy had it been for the Church of God, if this had been done. I shall but minde you of what I suggested to you in *Vind. Clav.* pag. 13. in your own words: I pray you seriously consider, [“ Whether by this sacrilegious breach of order, investing the people with a Key of power, even above those Elders that labour in the word and doctrine, to open and shut the doors against them (p. 9. of *Keys.*) (which is the breaking of the files and ranks in an Army) Satan is not like again to rout and ruine a great part of the liberty and power of Church Officers, and the purity of the Churches, and of all the Ordinances of Christ in them.] The Keys, p. 6.

SECT. III.

I now expected, you should have gone on, with *Vind. Clav.* and have vindicated your book and self, from those other many wickednesses and contradictions, charged (I still think) justly upon you: But you fairly (if you doe not rather in way of Revenge,) shake hands with me, or rather slightly shake me off, and never meet again. And this is the more remarkable, because you promise at least three times (with attestation of the name of God twice at least) pag. 15. and pag. 16. and again, pag. 19 a further consideration of them. In the first place thus, [“ when *Vindex* takes in hand to evade the Scriptures alledged, I shall return him (God willing) further answer:] In the second place thus again, [“ What reason there is for their (the Bre-

F 3

chrens)

“thens) power in Church-censures, we shall further consider
 “(God willing) in its place.] To which places you never come
 near; Is not this to take Gods Name in vain? And new in
 the third Section you promise, though you undertake those
 two Reverend Antagonists, M. B. and M. Ruth, [“Yet by
 “the way, not to neglect what personal exceptions *Vindex* hath
 “taken at your self;] But reading over the following discourse,
 I finde not that you do so much as take any notice of me, or
 your threefold engagement; but as if *Vindex* were some con-
 temptible person, that deserved to be slighted, as his best an-
 swer; you neglect all his; I shall only say,

“*Esse ego dignus hac contumelia vel maxime,*

“*At tu indignus, qui faceres tamen,*

Who both are charged with so many contradictions, which
 (for your own honour) it concerned you to answer; and also
 have charged your self three times to give a further answer. Be-
 sides this, there were seven Chapters in *Vind. Clav.* wherein you
 were not a little concerned to give (if not me) the world satis-
 faction: and you are pleased to answer (if you have answered)
 but to one, and but to two Sections of three in that chapter,
 which is a slighting and contempt of an adversary, not usually
 heard of. And now, I leave it to the Judicious Reader to resolve,
 who deserves best, and most justly, the name and title of *Vindex*
 or *Avenger*. Yet you give some reason of this slighting and ne-
 glect: for so you say, [“I conceive it losse of time and labour,
 “to argue the question with *Vindex* alone, whose exceptions so
 “far as they concern the point in controversie, are but collecti-
 “ons out of the writings of others; who have more distinctly
 “and elaborately disputed the cause a.] I pray Sir, why do you
 conceive it losse of time and labour to argue this Question with
 me? Do you mean, your answers would be so unsatisfying (as
 the former now will appear to be) as that the time and labour
 would be ill spent? Your Reader will think so, if you answer
 no better to that remaining, then to what is gone before, And
 why do you say this Question? as if there were no more be-
 twixt us then this, But I most of all admire why you should say,
 my exceptions are but collections out of the writings of others:
 I believe the Reader will finde my exceptions are Collecti-

*Adversarius
 litis, non per-
 sone.*

ons

ons of contradictions, out of your own writings, more then out of others. And I can sincerely professe, I consulted with none, or very few books of this controversie, but comparing your books one with another, my own reason and judgement suggested to me those contradictions in them, that left me altogether unsatisfied in your way, and at this day, I am left so still; if not more confirmed; that the Independent way is not the way of God, that is so inconsistent with the Scriptures, and with it self.

That others have more elaborately disputed this cause, I shall easily yeeld; but I think I may truly say without vanity, none have more distinctly discovered the weakneses of your proofs, and your contradictions to your selves, in holding out your Way, then I have done. Nor am I at all troubled that you chuse rather to consider what hath been written by Learned and Reverend M. *Rutherford* and M. *Baily* (though you serve M. *Baily* as you doe me, never name him more in all your following discourse) had you but made good your promises, to consider also what I had said, to vindicate your self from your contradictions, and to clear the truth in question. But seeing you are pleased so to neglect me, I hope you will not be troubled if I conceive it losse of time and labour to follow you any further; and consider what Learned and Reverend M. *Hooker* hath elaborately written in this controversie. Only give me leave to present you with a Scheme of your remaining contradictions, or contrarieties at least noted in *Vind. Clav.* out of your own books: and then leave you to your choise, whether you will reconcile them or confesse them.

A Scheme of Contradictions and Contrarieties in the Independent way.

1. **T**He Keys were given to *Peter* as an Apostle, as an Elder, and as a beleever. So the sense most fill, *The Keys*, pag. 4.

It appears, that Christ gave the Keys to the fraternity with the Presbytery, *ib.* See also *the Way cleared*, par. 2. pag. 22.

2. The Keys are given to the *Church* of beleevers, *The Way*, p. 1. that is a combination of faithful men: as *M. Hooker*.

3. The Key of order is common to all the members of the Church, *Keys* p. 8. Then (say we) to women and children.

4. Ordination is a work of Rule, *The way*, p. 49.

Ordination and jurisdiction (both acts of Rule) pertain indifferently to all the Presbyters. *ib.* 49.

1. The power of the Keys is given to *Peter* not as an Apostle, nor as an Elder, but as a profest believer, *The way* pag. 27.

2. The Key of knowledge belongeth to all the faithful, whether joyned to any particular Church or no. *The Keys*, pag. 11.

3. It is not every place or order in the Church that giveth power to receive Ordinances, much less to dispense them, as children and women, *Way cleared*, par. 2. pag. 19.

4. As for election and Ordination of Officers, &c. these things they (the brethren) may doe (if need be) without Officers: *The way* p. 45. 101.

1. *Peter* received not the Keys meerly as a beleever, but as a beleever publicly professing his faith, &c. *The Way cleared*, par. 2. f. 39.

Not beleevers as beleevers, but as beleevers covenanting, and fitly capable according to Christs appointment, *M. Hooker*, Surv. par. 1. p. 203.

2. The Key of Knowledge is given not only to the Church, but to some before they enter into the Church, *The Keys*, p. 11.

4. Ordination is not an Act of supream jurisdiction, but of order rather: in *H. Sundry* part. 2. 75.

5. The

5. The Key of authority or Rule is committed to the Elders of the Church, and so the act of Rule, is the proper Act of their Office, *The Keys* p. 20.

The people discerning and approving the justice of the censure, give consent and obedience to the Will and Rule of Christ, *The Keys* pag. 15. 37. 41.

The brethren stand in an order, even an orderly subjection according to the order of the Gospel, p. 11.

6. Excommunication is one of the highest Acts of Rule, and therefore cannot be performed but by some Rulers, *the Keys* p. 16.

The Church cannot excommunicate the whole presbytery, because they have not received from Christ an office of Rule, without their Officers, *Ibid.*

No act of the peoples power doth properly binde, unless the authority of the Presbytery joyn with it, *Ibid.* 36.

5. In case the Officers do erre and commit offence, they shall be governed by the whole body of the brethren. *The Way*, pag. 100.

The Church exerciseth severall acts of authority over the Elders, *The way* p. 101.

The people have some stock of power and Authority in government of the Church, *the Keys*, pag. 36.

They rule the Church by appointing their own Officers, *Ib.* p. 16.

6. If all their Officers were found culpable, either in hereticall doctrine, or scandalous crime, the Church hath lawful Authority to proceed to censure of them all, *The Way*, p. 45.

In case of offence given by an Elder or whole Eldership together, the Church hath authority to require satisfaction, and if they give it not, to proceed to censure, *Ibid.* p. 101.

5. In case the Officers do erre and commit offence, they shall be governed by the whole body of the brethren. *The Way*, pag. 100.

8. The people have some stock of power and Authority in government of the Church, *the Keys*, pag. 36.

6. Excommunication is not an act of power of office, but of judgement: nor an act of highest rule, but of supream judgement seated in the fraternity, *Survey* par. 3) p. 45. As a Church of brethren cannot proceed to any publike censures without Elders: so nor the Elders without concurrence of the people, &c. *Pres.* to *the Keys*, pag. 4.

7. It was a sacrilegious breach of order, that Commissaries and Chancellors, wanting the key of Order (no Ministers) have been invested with jurisdiction, yea, and more then ministerial authority, above those Elders, who labour in the word and doctrine, *The Keys*, p.6.

8. We are far from allowing that sacrilegious usurpation of the Ministers office, practised in some places, that private Christians ordinarily take upon them to preach the Gospel publicly, *The Keys*, pag.6.

9. A particular Church of Saints, professing the faith (that is, members without Officers) is the first subject of all the Church-Offices, with all their spirituall gifts and power, *The Keys*, p.32.

7. There is a Key of power given to the Church (with the Elders) as to open a door of entrance to the Ministers calling, so to shut the door of entrance against them in some cases, &c. *The Keys*, pag.9. yea, to censure all their Elders (without Elders) the way p.45. &c. as afore.

8. This is ordinarily practised in old England, and allowed by the Independent brethren. Yea, they being but in the notion of gifted brethren: no Ministers to other Congregations, do it ordinarily themselves.

9. As the Keys of the Kingdom of heaven be divers, so are the subjects to whom they are committed divers, *The Keys* p.11.

The Apostles were the first subject of Apostolical power, *ib.* p.32.

A Synod is the first subject of that power whereby error is convinced and condemned, &c. *ib.* p.47.

9. The power of the Keys belongs firstly to a Congregation of Covenanting beleivers, *Surv.* part. 1. pag.219.

The power of the Keys is in the Church of beleivers, as in the first subject, *ib.* p.195.

That conceit is wide, to make one first subject of this power, and yet others so there in this power, not by means of that; for this is to speak daggers

10. Pastor and flock are Relates: and so he is a Pastor to none but his own Congregation. This is the common Tencer.

11. We receive the Sacrament of the Lords supper (say the same of Baptism) as a Seal of communion, not only with the Lord Jesus in our own Churches, but in all Churches of the Saints, *The Keys*, p. 17. See *Def.* of 9. pos. p. 133, 134.

12. It is an act of the Elders power and authority, to examine, whether Officers or members, before they be received of the Church, *The Keys*, pag. 21.

10. The members of any Church we admit to the Lords Table (if they bring Letters Testimonial) and their children to Baptism, *The Way*, p. 68. *The Keys* 17.

11. Baptism (and so the other Sacrament) seals up the externall communion, with a particular Church, &c. M. H. Survey par. 3. pag. 27. and he disputes against it, as to the Catholike Church.

12. As for admission, election, ordination of officers, admission, and shutting out of members, these things the brethren may do without Officers, *The Way* 45. 101.

daggers and contradictions, *Ibid.*

10. Administration of Sacraments is a Ministeriall act, and what authority hath a Pastor to doe it, or they to receive it from him, to whom he is no Pastor? M. H. Survey part. 2. 64, 65.

Pastors and Teachers might pray and preach in other Churches beside their own, but not administer Seals and censures, *Bartlets modell.* p. 63.

13. Ordination is then compleat, when the people have chosen him, and the Presbytery hath laid their hands on him, *The Keys*, p. 37.

14. Paul and Barnabas were ordained to that office (of Apostleship) by the Imposition of hands of some Officers or members of the Church: *The Way*, p. 45.

15. What if the whole Presbytery offend? The readiest course is, to bring the matter to a Synod, *The Keys*, p. 43.

13. But if the Church want a Presbytery, for want of Elders, they want a warrant to repair to the Presbytery of another Church, to impose hands upon their elect Elders, *The Way*, pag. 50.

14. In *AE*. 13. 2. 3. There is no Ordination to office at all: for the Apostles had their office before. *M. H. Survey part. 2.* p. 83.

This was not to put a new office upon them, but to confirm their sending to the Gentiles, *ib.* p. 60.

15. There is a readier and nearer way: The brethren may censure them all, *The Way*, p. 45. If the Congregation be found faithfull and willing to remove an offence by due censure, why should the offence be called up to more publike judicature? *&c. Keys* p. 43.

14. This was done in a particular Church, *The Keys*, p. 29.

The Officers of one Church did what was done in an ordinary way, *Surv.* par. 2. 83. Then it follows (by M. C. his doctrine) that the Apostles who were Officers of all Churches, were ordained in a particular Church: or that Officers of one Church may be ordained in another Church, which he said was unwarrantable, *The Way*, p. 50.

16. It belongs to the civil Magistrate to establish pure Religion, in doctrine, worship, and government: partly by civil punishments upon the wilful opposers and disturbers of the same. *The Keys* p.50.

17. Visible Saints, though they be hypocrites inwardly, are the matter of a visible Church, *M. H. Sur. par. 1. p. 14, 15.*

16. Yet the Brethren here call for or tolerate toleration of all opinions, and deny the Magistrate power to punish any pretending conscience: *Bartlett's Modell.*

128. *Book*

17. You say, Saints in outward profession is the matter of a Congregational Church: We judge that reall Saints uttering in discourse the breathings of the holy Spirit, and experiences of conversion, witnessed in a stricter conversation, to be the matter, *D. Holmes Ep. to Way cleared, p. 4.*

18. You say an implicit uniting, viz. a walking and communicating with you is a sufficient evidencing of the Form: we say, their solemn confession of their faith, and expresse open covenanting with the Lord, to walk with such a body of Saints, in all the waies of Christ, &c. to be the manifest form, *D. Holm. lb.*

16. See *M. Bartlett's Modell* p.25. *contra.*

the Keyes to the Kingdom of Heaven

the Keyes to the Kingdom of Heaven

17. *M. Bartlett* speaks something this language, Can there be ability for spirituall and holy services, where the spirit is not yet given? Can there be communion between light and darknesse? can they edifie one another in the faith, that have not yet the work of faith wrought in them? *Mod. p. 57. See more p. 103.*

18. The form of the visible Church is the Covenant, either explicit or implicit; and the latter is sometimes fully sufficient: *M. H. Sur. par. 1. pag. 47, 48. and others.*

18. It is not generall profession will serve the turn, but there must be a peculiar engagement, and appropriation to this or that particular body: *M. H. Sur. p. 63. yet he said, an implicit covenant was sufficient.*

19. We crave leave of the Reverend Author of the Keys) to declare, that we assent not to all expressions, or all and every assertion in it: As in these particulars.

1. About prophesying by gifted brethren.

2. That the Assembly *Ad. 15.* was a formal Synod.

3. That the Apostles acted in it as ordinary Elders. *Prof. to the Keys, p. 6.*

20. It is generally asserted by them, that one Church hath not power to censure another.

21. We say, Instituted privileges and ordinances doe not immediately flow from spiritual union and relation to Christ and his members, *Gr. Def. or 9. positions. p. 76.*

He must come at them in a right order, i.e. the party must be a member of a particular Congregation, *Serv. par. 2. p. 65.*

19. We do in this Epistle certifye one assent unto the way of the Churches in *New-England*: saving that we do not yet fully close with some expressions *passim*, in the book, before some of which (ten at least, be-like there are more) we minded to note a star in the Margent. This we could not but say and do (*propter auctoris*) or we could not assent. *Ep. to the Way, p. 2. f.*

20. A Synod hath power to determine to withdraw communion from them, if they cannot heal them. *The Keys, p. 25.*

21. Then it follows, that Hearing the Word preached, Singing of Psalms and Baptism, belong not to any but to such as are members of a particular Congregation.

And yet they say, ordinary hearing is no sign of a Church-member, *Serv. par. 1. p. 18.*

19. Yet they are angry, we call for a fuller Declaration of themselves, *Ep. to the Way, p. 1. and Ep. to Way cleared, p. 1.*

20. A sentence of Non-communion denounced against whole Churches. *Apol. Nar. p. 18, 19.*

If a sentence denounced, it is a censure.

21. A person hath his first right to a Sacrament (and so to other Ordinances) because he hath an interest in the Covenant of the Gospel, *Serv. par. 2. p. 65.*



A
REVIEWV
OF THE
SVRVEY
OF
Church-Discipline.

By D. C.



L O N D O N,

Printed by A.M. for Christopher Meredith at the Sign
of the Black Bear in Pauls Church-yard, 1651.

19. We crave leave of the Reverend Author of the Keys) to declare, that we assent not to all expressions, or all and every assertion in it: As in these particulars.

1. About prophesying by gifted brethren.

2. That the Assembly *Ad. 15.* was a formal Synod.

3. That the Apostles acted in it as ordinary Elders. *Prof. to the Keys, p. 6.*

20. It is generally asserted by them, that one Church hath not power to censure another.

21. We say, Instituted privileges and ordinances doe not immediately flow from spiritual union and relation to Christ and his members, &c. *Def. or 9. positions. p. 76.*

He must come at them in a right order, i.e. the party must be a member of a particular Congregation. *Serv. par. 2. p. 65.*

19. We do in this Epistle certify one assent unto the way of the Churches in *New-England*: saving that we do not yet fully close with some expressions *passim*, in the book, before some of which (ten at least, be-like there are more) we minded to note a star in the Margent. This we could not but say and do (*procuranti Auctoris*) or we could not assent. *Ep. to the Way, p. 2. f.*

20. A Synod hath power to determine to withdraw communion from them, if they cannot heal them. *The Keys, p. 25.*

21. Then it follows, that Hearing the Word preached, Singing of Psalms and Baptism, belong not to any but to such as are members of a particular Congregation.

And yet they say, ordinary hearing is no sign of a Church-member. *Serv. par. 1. p. 18.*

19. Yet they are angry, we call for a fuller Declaration of themselves. *Ep. to the Way, p. 1. and Ep. to Way cleared, p. 2.*

20. A sentence of Non-communion denounced against whole Churches. *Apol. Nar. p. 18, 19.*

If a sentence denounced, it is a censure.

21. A person hath his first right to a Sacrament (and so to other Ordinances) because he hath an interest in the Covenant of the Gospel. *Serv. par. 2. 65.*

A
REVIEWV
OF THE
SVRVEY
OF
Church-Discipline.

By D. C.

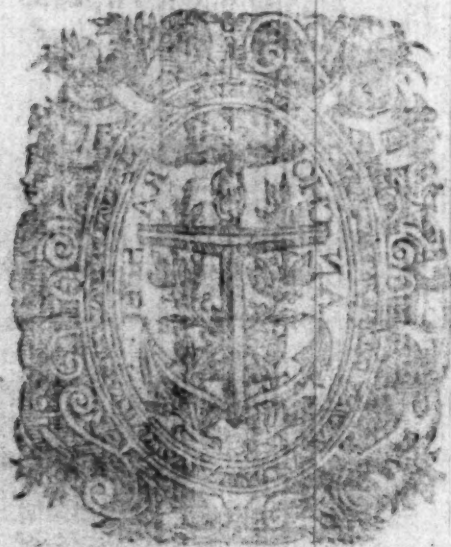


L O N D O N,

Printed by A.M. for Christopher Meredith at the Sign
of the Black Bear in Pauls Church-yard, 1651.

A
 REVIEW
 OF THE
 S. V. R. V. E. Y
 OF
 Church Discipline.

By D. C.



L O N D O N,

Printed by A. M. for Christopher Meredith at the Sign
 of the Black Bear in Finsbury Church-yard, 1821.



A
R E V I E W
OF THE
S U R V E Y
OF
Church-Discipline.

CHAPTER I.

Ecclesiasticall Policy defined.



Hat Ecclesiasticall Policy [is the skill of ordering the affairs of Christs house, according to the patern of his Word,] is generally allowed on all hands. But the great and first question is, what he means by the (*House*) of Christ. The prime mistake and cause of many (if not all) the following deviations, in the Independent way, seems to me to lie here, That whatever they finde spoken of the House, Body, Church of *The Way*, p. 10. Christ, they apply to a Congregation of visible Saints, denying and indeed deriding an universal visible Church, as a *Chymera*. Our learned *Surveyor* the Reverend Authour of the Discourse we undertake, was carried away as well as others with this mistake of the Congregationall way. The Text by him produced for his sense of the word *House*, 1 Tim. 3. 15. is generally, by Divines understood of the whole Church of God, the whole family *Confes. of faith by the Assembly* cap. 25 §. 2, 3. [whereof God is the Father, Christ the Head and Redeemer, the holy Ghost

H

Ghost

Ghost the Comforter,] as himself speaks, p. 3. And that it is so to be taken in this Text, and should so be taken in his Definition, appears to me reasonable upon these considerations.

1. The Apostle there instructs *Timothy* [how he ought to behave himself in the House of God, which is his Church,] But *Timothy* was never Pastor of a particular Congregation, being an Evangelist, imploied for the good of all, at least of many Churches: Therefore by House and Church there, is not meant a particular Congregation, but the whole Church indefinitely, or in generall: And himself acknowledgeth this to be the sense of this place, upon another occasion below, par. 1, pag. 217. [This House is the visible Church, &c.]

2. There is an Order to be observed, and a skill in governing or ordering the whole Church, or all Churches, as well as a particular Congregation: Which is done by Synods (or Classes) for the right ordering of all or many Churches: Therefore Ecclesiasticall policy is the skill of ordering the affairs of Christs House, in the largest sense: and so by House must be understood the whole Church. They acknowledge Synods to be an Ordinance of God for the well ordering of many Churches: and himself saies, pag. 2. here [By the Word Ordering, by a Metonymy & the Adjunct, the managing of all Church-Ordinances, &c. is understood,] But Synods are a Church-Ordinance: Therefore there must be a skill of ordering Synods (made up of many Congregations) to consult and determine for the good of all the Churches. And those that there meet (as the Apostle said of himself) are to have the care of all the Churches. Then Ecclesiasticall policy is a skill of ordering the affairs of Christ, in the whole or many Churches.

3. The Apostle speaks of [the whole Family (which is the same with House) in heaven and earth,] Eph. 3. 15. that is, the Church triumphant and the Church militant: These are all but one House or Family, distinguished by upper and nether rooms. That in heaven is wholly united as one Church, in one place; This on earth is but one Family, but divided, By necessity of their multitudes, into severall rooms, because one room cannot contain them. But still they are but one Family; And there must be a skill to order them all, for the honour of the great Lord, and

mutuall good one of another. Therefore by *House* or *Church* must be meant the whole Family on earth, and not a particular Congregation.

4. When we hear of the *House, Body, Spouse* of Christ in Scripture, which is his Church, it cannot primarily and properly be understood of particular Congregations, that every of them single is Christs House, Body, &c. (being but members of it) or that every Congregation is properly Christs Spouse (being but a limb or member of her, as every particular Saint also is.) For it is as absurd (if we speak properly) to say, that one *Head* hath many bodies, as to say one body hath many heads: To say one husband hath many wives, as one wife many husbands. The Papists make the Church a Monster, by giving her two heads, and allowing her two husbands: (It may be for this reason the *Church of Rome* is called so oft an harlot, and mother of whoredoms, because she hath gotten her two husbands.) Christ as the Supreme, and the Pope as subordinate. And our brethren make Christ as monstrous, being but one head, and one husband, to have, not two bodies, or two wives, but as many distinct bodies and wives, as there are particular Independent Congregations. Whereas they are but members of the same one body; and all together (as several limbs) make up that one Spouse or Wife of Christ. The Apostle when he calls the *Corinthian Churches* a body [*Now you are the body of Christ,*] 1 Cor. 12. 27. He presently recalls what he had said, and addes, [*and members in particular*] or members of a part; That is, though you may (with respect to particular Saints) be called improperly a body, yet properly you are but members of a greater body, the whole Church: And so learned *Beza* understands it. Now, look as it is improper to call the hand a body, while it is united with the body, though it have particular members in it, as fingers, joynts, &c. So it is to call a particular Congregation a body of Christ, because it consists of many particular *visible Saints*, as members. Indeed, if the hand were cut off from the body, it might properly then be called a *body*, consisting of many members, fingers, joynts, &c. and if the other hand were cut off also, there were another distinct body, and so the feet and other parts: But then, these were no longer members of that body,

1 Cor. 11. 2.

Aliquatenus, nam omnes Ecclesie per orbem disseminate, sunt unius corporis membra, in loc.

whence they are cut off: And this seems just the case of our separated Congregations. They have (to usurp the name of Independent bodies to themselves) cut themselves off from the body of Christ, that is, all other Churches, not of their constitution, (though confessed true Churches) and now they insult (as an hand cut off) that they are *intire bodies* of Christ, distinct and independent bodies; whereas those that separate not from the body (as the other hand and members not cut off) are but members depending of another body: though they have in them the same kinde of members (of an hand) with that which is cut off. But they may do well to consider, That an hand cut off from the body, though it hath gotten the honour of a distinct and independent body: yet it hath lost not only the influence of life and spirits from the Head, but also all communion of strength and assistance from the body; and will ere long, and must necessarily wither and corrupt: which how far it hath taken hold of their separated Churches, is worthy theirs and all mens serious consideration.

Having said thus much of his Definition (agreeing with him in the rest) I now go on to his Distribution of this body; (he should have said, *House*, the word before used) which as the *Head*, admits of a double consideration, *mysticall* or *political*.

[1. *The mysticall body is the Church of true beleivers; and this takes up the Invisible Church,*] I shall note some things here. First, That *mysticall* and *political* are not two Churches, as if this were a division of a Church into *species*; but only (to use his own words) a double consideration of the same Church. 2. It is then a defect in his Method, that the Church being the subject or object of his discourse, he doth not first define what the Church is, and what Church it is, that admits of this double consideration. Thus the learned D. Ames doth proceed.

M. d. l. i. c. 1.
l. 7. 21. 14.

[*The Church is the company of men called (out of the world he means) or the company of beleivers who have communion with Christ*] Then his distribution follows, [*The Church is either Militant or Triumphant: The Church militant, (that is the whole Church on earth) is either invisible or visible.*] But our Reverend Authour neither defines the Church, nor tells us what Church he means, is considered as *mysticall* or *political*: It is something

something suspicious, he meant to misleade us, by this criticall method. Why else did he not speak plainly and tell us what Church is thus considered, whether the whole militant Church, that is, the *Cathelike visible Church*, or a particular Church or Congregation; or both of these may be considered either as mysticall or politicall. He cannot congruently apply this to a particular Congregation, for that contains not the *whole Church* of beleivers; mysticall or invisible, but only a part of them; And yet he so carries on his design, that he intends all to be referred to a particular Congregation, as will appear in the next chapter; where we shall speak more to this point. 3. I observe one thing more; that this distinction of *mysticall* and *politicall*, is not distinct enough: for even a politicall body or Church may be called mysticall, if mysticall be contra-distinguished to naturall or civill: For Christ is not properly an Head, in a naturall or civill consideration (as the Church is not a body naturall or civill) but in a spirituall or mysticall sense. And so he may be said to be an head or root to the visible members; whether true beleivers or secret hypocrites, *Joh. 15*. For even such (in the confession of himself and others) are members of the Church, and so members of Christ, not in a naturall, but in a spirituall or mysticall notion. This is acknowledged by some of his brethren expressly, [*The mysticall Church may be said to be organicall (that is politicall) in respect of the Officers amongst them in the severall parts thereof.*] And M. Cotton calls a particular Church a mysticall body of Christ. He is not therefore accurate enough in this distinction: But I go on.

*Defea of 9.
positions. p 98.*

[2. *The politicall body or Church visible, results out of that relation which is betwixt the professors of the faith, &c.*] Here he proceeds to obscure the business more by his dark expressions of himself. 1. For otherwise, why did he not speak plainly and say, [*The politicall Church is that which results out of that relation, which is betwixt professors and their Officers by voluntary consent, as Pastor and flock:*] for the relation betwixt professors amongst themselves, makes not the Church politicall; though there be a mutuall voluntary consent: but Officers annexed or joyned to them, only make the Church political.

2. It would be cleared, what he means by a politicall or vi-

Par. I. pag. 81. He grants a visible Church, whereof all particular Congregations are members: what can that be but a Catholike visible Church?

visible Church (which here he makes both one) whether the whole Catholike Church, or a particular Congregation; He intends (as I beleve) a particular Congregation to be only a visible politicall Church: because he denies the Catholike Church to be either visible or political. But that the Catholike Church may be said to be visible, in its parts (whether particular Churches, or persons) is visible to every eye: That it is politicall also, needs some explication and probation.

1. We do not mean that this Catholike Church [*is aggregata ex omnibus Ecclesijs as a distinct body, and governed by generall Officers, distinct from the Officers of particular Congregations:*] as he states the question, par. I. pag. 255. which is the Romish opinion: Or that [*Iesus Christ hath ordained an universall visible Church, in which and unto which by the Officers thereof, all the outward priviledges, &c. are to be dispensed, and immediately to be enjoyed by the faithfull, &c.*] as the Authors of the Defence of the nine positions, lay it down, pag. 73. Much lesse [*an universall, politicall, visible Church, with universall Officers, Pastors, Elders, Seals, and Censures,*] as M. Bartlet rather dreams then understands our meaning; *Modell* p. 51. They mistake our sense, and then confute their own fancy.

2. But we mean thus, That the whole multitude of professors in all places of the world, are the body, House, City, Kingdom of Christ: and that this body, &c. may in a fair and candid sense be said to be politicall. And that we shall explain in these 4. respects.

1. With respect to Christ himself, considered as a politicall head, so himself considered him, p. 3. [*Christ is an head politicall, by his speciall guidance, in the means and dispensation of his Ordinances:*] If Christ be to the whole Church a political head, then the whole Church is to Christ a political body. But so he is granted to be. For this cannot be limited to a particular Congregation, that he is a political head to it only. The consequence is also granted by himself, pag. 15. [*The visible Church is truly stiled and judged by Scripture lights to be the visible body of Christ, over whom he is an head by politicall Government,*] And once more pag. 16. [*The Church is the visible Kingdom, in which*
Christ

Christ reigns by the Scepter of his Word and Ordinances, and execution of discipline: All visible Saints are subjects in this Kingdom.] This cannot be restrained to a particular Congregation, but is true of the whole Church, first; and secondarily of a particular Congregation, which is but a member of that body, a room of that house, a city of that kingdom. Christ reigns first over the whole Church, and then secondarily, or by consequence he reigns over particular Churches, as parts or members thereof. As a King of *England* is first King of the whole Island, and then of *London*, &c. And if the whole Church be (as it is) called the body, house, Kingdom of Christ, those very notions carry with them a *politicalnesse*, if I may so speak: For a body (such as mans is, to which it is compared,) is not an *humane body*, without *Organs*. An house is not an house without Officers, nor a Kingdom a Kingdom, without some Rulers. That's the first.

Unto Jesus Christ, all the visible beleevers and Churches of the world, are as one body, he governing, protecting, and instructing his whole visible body, *Def. of 9. pos. p. 72.*

2. With respect to the first gathering and constitution of the Evangelicall Church, by *Apostles* and *Evangelists*, who were actually universall Officers, over the whole, and all particular Churches. Then it was literally true, there was an universall, politicall, visible Church, with universall Officers, Pastors with universall Seals and Censures; But this is granted.

3. With respect to the severall Congregations in their constitution being all politicall: For thus we argue, If all the Churches particular consist of Officers ruling, and people ruled, then the whole Church may be said to be a politicall body: As in a Nation, not only when there is a subordination of Officers under a King; but suppose every Town had the same kinde of Officers, Constables, or the like, to give an account immediately to the King or Parliament: yet the whole body is a body politicall: So if all the Churches have their Officers, whether in the *Presbyteriall way*, in a subordination to Classes and Synods, or in the *Independent way*, in subordination only to Christ: yet the whole Church consisting of these severall Churches, or rather distributed into them, is still a politicall body, not a homogeneous body. Hear the Authours of the *Defence of the 9. pos. pag. 98.* [*The mysticall Church may be said to be organicall* (that is,

is, say I, political?) in respect of the Officers among them, in the several parts thereof.] If the mysticall or invisible Church may be said to be politicall, with respect to the Officers, then much more the visible Church. But they retract what they yeilded; saying, [It doth not thence follow, that the whole is one political body, by actuall combination thereunto: for it will not be found, that ever there was any politicall Society, whether civill or sacred, without actuall combination.] We answer, 1. There was once at least, a particular Society, without any such actuall explicit combination; viz. the whole Church in the Apostles times was a politicall society without any actuall explicit combination, into such a constitution of a Catholike Church with Catholike Officers; but only an implicit subjection unto the then government of Christ, by such Officers, 2. The Covenant of the Gospel makes a man a member of the Catholike Church, actually first, and implicitly obligeth him to combine with the members of that Church in any place of the world: though there be no explicit covenant or actual combination with them. But of Combination we shall say more ere long. We have one thing more.

See Def. of 9.
positions. p. 13.

Ans. to the
Reasons of the
Dissenting
Brethren, con-
cerning Ord.
p. 188.

4. With respect to the extent of the Ministerial office; which though it be actually limited to a particular Congregation, yet is habitually extended to the whole Church, for the good thereof. He that is a Minister in one Church, may do Ministerial Acts in any Church, upon a speciall call. This is granted and practised by themselves: as we shall hear hereafter. Now suppose a Kingdom were governed by Constables, &c. in every Town; which actually are limited each to their Town; but habitually had a power upon a call and occasion, in absence or death of the Officer of a Town, &c. to do Acts of justice in any Town of the Kingdom: Would any man scruple to call this whole kingdom a political body, This is the case of the Church of Christ, and the condition of the Ministers of the Gospel: as is sometimes confessed by themselves. And to this purpose the Assembly of Divines expresse themselves thus: [That this Church universall is an Organicall body, in which the members are not all one member, but many: and those many members have severall distinct functions: That the Officers, Ordinances, &c. are

set in this Church, and given to this Church universall, and are to exercise their severall Offices, as in relation to the whole, and for the good of the whole, &c. We think our Brethren will not say, That this Assembly never yet asserted. But whether they will think that this is Tantamount, as to say, the Church generall is a politicall body, we do not much passe: for we list not to contend with our brethren for words.]

But we come to consider his definition or description of a politicall Church more particularly: And we think it agrees as fully to the Catholike visible Church, as to a particular Congregation: These considerations will make it appear.

1. The other part of his *Distribution*, The mysticall body, or Church invisible, of true beleevers, respects not only the true beleevers of a particular Congregation, but all true beleevers through the world: Therefore the other member, *the politicall visible Church*, should be commensurate to the mysticall, taking in all visible professors of the faith of Christ in the whole world; and not of a particular Congregation only. And that the rather. 1. Because mysticall and political are not two distinct Churches, but only two considerations of the same one Church. 2. The political Church may be called mysticall, and the mysticall is acknowledged to be political, or organicall, as was said above.

3. [*This politicall body (saies he) results out of that relation which is betwixt the professors of the faith, &c.*] 1. Here is to be observed what was noted above, That the relation between the professors of faith, as such, is the combination of them by Covenant one with another; but that makes not a political, but an essentiall Church (as he calls it) Therefore the politicall Church results not out of that relation which is betwixt professors.

2. I would ask (for explication sake) when that Relation (from whence the politicall Church results) begins? He seems to say [*When by voluntary consent they yeeld outward subjection to that Government of Christ:*] What government of Christ doth he mean? for none hath yet been discovered. And when do they begin to yeeld that outward subjection? His design and the whole Independent frame, requires it be meant; When by
I mutuall,

mutuall, voluntary consent, the single members do combine in a Church-Covenant, to make a particular Congregation, and then the politicall Church results out of that Relation. But that is not true; For (as was said) that makes them not a politicall, but an essentiall Church: I should rather say one of these two. 1. Either when there is a combination betwixt professors and Officers; then out of that relation results a political Church. Or 2. When they are first converted to the Christian faith (I speak of the first converting of Heathens to Christianity) then they give a voluntary consent to yeeld subjection to that government of Christ which he hath prescribed in his Word, &c. and consequently then they are made members of the visible politicall Church (with him both one) though they be not yet members of any particular Congregation. I cannot therefore imagine why our Reverend Authour should thus describe a political Church, unlesse he intend (as indeed he doth) to mislead his Reader, to this opinion, That from the combination of professors betwixt themselves, a politicall Church results, because when they are thus combined they have power to make themselves a politicall Church, by chusing, making, and ordaining their own Officers, which is a miserable begging of the question, never yet debated, much lesse proved in this discourse of his.

3. *They yeeld subjection to that Government of Christ, which he exerciseth as an externall head, by his Word, Spirit, and Discipline, by his Ordinances and Officers over them, who have yeelded themselves subjects to his headship and supream authority.*] This, as it was done at their first conversion, not at their combination; so it may be affirmed of all the professors in the world; they are all Christs Subjects, and subject themselves to his government, Headship and Authority. And withall, that Christ exerciseth his power visibly, by his Ordinances and Officers in this Church. Hence it follows, that the Officers, who alone make the Church visible to be politicall, are in order of nature, if not of time also, before the Church, as the Instruments by whom people are brought into subjection to Christs headship and authority, and by whom they are governed, after they are subjected unto him.

4. He says, pag. 4. [*Observe obiter and by the way, That the root of this power lies first in Christ as an Head, and is communicated by vertue of that commission received from the Father, All power is given me, &c. therefore preach and baptize; Matth. 28. 18, 19.*] Observe by the way (say I also) That this power is first and immediatly from Christ, communicated to the Officers of the Church; and therefore the Officers are before the Church, which our Authour and those of his way deny, making the Church to be before, and to chuse and make her own Officers: Whereas were it so, the power should first be given to the Church, to make Officers to teach and baptize, which is a thing not only absurd, but impossible; because members must be first taught and baptized by Officers, before they can be materials of a Church. But of this more hereafter.

I have but one thing more to note upon this chapter, concerning his distinction about Church government. [*Church-Government* (saies he, pag. 5.) *is attended in a double respect, either in regard of the essentials or circumstantials. The essentials are partly in the persons that dispense, partly in the Ordinances dispensed. The persons that dispense, the kindes of Officers appointed to that work, &c. The Ordinances, as preaching, prayer, seals and censures; all these are essentials:*] Now observe, that the Essentials of Church-government, are in the Officers and Ordinances: therefore not in the members without their Officers: for they are the object of Church-government, to be governed, and not to govern: whereas himself and others of his way, place much of, if not all Church-government, in the members without Officers; but then they are essentiall persons thereunto: Of which again hereafter. For the residue of this Chapter, I have nothing more to observe.

CHAP. II.

The Constitution of a visible Church in the Causes thereof, &c.

IT is an ominous and a dangerous thing for a man undertaking a long journey to mistake his way at his first setting out. As he must needs go wrong all the day, so the further he goes, still the further out of his way. This hath befallen our Reverend Authour. He began to step awry in the former Chapter, both in the sense of the word *Church* or House of God, taking it for a particular Congregation, and also in his definition of a politicall visible Church, as thereupon we have already discovered. But now in this Chapter undertaking to speak of a politicall visible Church [*as the adequate subject of his enquiry*] in the causes of its constitution; he presently mistakes his way, and starts up another Church, called *essentiall* or *homogeneall*, and gives us the causes of the constitution thereof, not of a politicall Church. That this is true, take his own words.

*The Church in her constitution is considered two waies, 1. As Totum essentiale. 2. Or Totum Integrale; As Totum essentiale, or Homogeneum (both one with him) look at it (mark that, at it, not at the politicall visible Church) as in the first causes out of which she exists, and comes to be gathered, and this is called Ecclesia prima. This Church hath right of electing Officers, &c.] Whereas both the Title of the Chapter was, [The constitution of a visible Church in the causes thereof,] and again, a little below, [We come now to enquire of the visible Church in her first constitution and gathering] A visible Church, or that politicall visible Church described in the former Chapter; He should enquire of the causes of the constitution of that politicall Church, and he enquires now of the causes of an essentiall Church, out of which it exists, and is gathered. And this he saies is *Ecclesia prima*, and this Church hath right to elect her Officers, &c. A Church never yet by him discovered what it is; A Church, no Church, as being but the matter, yea, but part of the matter of a Church*

a Church politicall, of which he is enquiring the causes; as shall appear hereafter. Surely here he useth a *Crypsis* of method, as he calls it below, pag. 94. if not to deceive us, yet to mislead himself and all that follow him: For I dare appeal all indifferent Readers, whether according to the title of this Chapter he should not have proceeded clearly thus: [*This visible, political Church, in her constitution is to be looked at, as in the first causes, out of which she exists, and comes to be gathered; The causes of a visible Church (mark that pag. 12.) are 1. Efficient. 2. Materiall. 3. Formall.*] Not thus, the causes of an essentiall, or homogeneous Church, &c. If any say, he means the political Church, look (at it) as in the first causes, &c. I answer, that he makes the essentiall Church to be *prima Ecclesia*, and to be before the political; and 2. In setting down the causes of a visible, political Church, he enumerates not all the causes, neither efficient nor materiall, but only of an essentiall Church: and 3. calls the *Essentiale totum* or *homogeneum* a Church, the first Church, and this Church, &c. which it cannot be; as shall be discovered anon. Or if he would have proceeded fairly, he should have gone thus: The visible Church is considered either as *Totum essentiale*, or *Totum Integrale*: for these are but considerations of the same Church: and then have gone on with the constitution first of the essential Church, or the Church rather considered as *essentiale* in the efficient, material, and formall causes, this had been consonant to that which follows; But then the visible Church must be taken generally, not for a particular Congregation: but for the Catholike visible Church, as we call it; And besides it is very incongruously spoken, to say, The political Church (of that he spake in the former Chapter, and made it all one with a visible Church) the political Church may be considered two waies in her constitution, as *Totum essentiale*, and *Totum integrale*, (which is the same with political to him:) And is, as if he had said, The political Church may be considered as political. I must ingenuously confesse, I did not mark these incongruities, till after many readings over of the words, and much serious consideration of the matter, I found in the sequel of his discourse, he had led me out of the way, but did not observe, till of late, where he first went

Par. 1. pag. 45.
The materiall
cause of a visi-
ble Church.

See pag. 89. he
applies it to
the Church as
*Totum essenti-
ale*: how it is
constituted in
the causes of it.

out. For the manifestation hereof, I shall propound these considerations.

1. This distinction of the Church, considered as *Totum essential* or *Integrale*, is borrowed from D. Ames *Med.* 1. 1. c. 33. 18. where thus he delivers himself: [*As by faith the Church hath its essentiall state; and by combination its integrall state, so also by the Ministry, it hath a certain organicall state:*] where he makes not three Churches, but three states or considerations of the same Church: But our Reverend Authour, as he makes but a twofold consideration of the visible Church, so he makes them two distinct Churches, the essentiall homogeneous Church, (for he calls it this Church, and this is the first Church) and the Organical Church, *par.* 2. *cap.* 1. The same persons considered first, as single beleevers, make up the essentiall state; that is, the essence of the Church, (note that) is preserved in the single members. 2. As professors of the faith in combination, so they make out the Integrall state. 3. As they are persons combined, of different nature or relations, visible Saints and Officers, so they make out the Organicall state. That first.

2. D. Ames applies his distinction to the whole Catholike Church, putting these three considerations upon it, as is evident, *cap.* 31. *sect.* 7. 12. 13. First, he defines a Church in generall, it is *causa vocatorum*, *sect.* 7. the company of men called out of the world. This Church is distributed into members, according to the degrees of communion it hath with Christ, in which respect it is either triumphant or militant, *sect.* 21. The militant is invisible or visible, &c. *sect.* 24. Now this Church (saies he) is considered either *distributive*, as faith, the form of the Church, is existent in every single beleever, and that is the *state essentiall*: or *collective*, in all professors, and that makes up the Integrall state, *sect.* 12. 13. with 26. 27. and then the consideration of Officers makes up the Organicall state, *cap.* 33. 18. But our Reverend Authour applies his distinction of *Essentiall* and *Integrall* to a particular visible Church: And it is true, a particular Church may be so considered in that threefold state; but that is with respect to the whole Church first, consisting of the same persons with the whole; and as a member thereof: but then also, not one of these are properly called a Church; not beleevers

vers single, nor professors combined, nor Officers alone; But the whole multitude of the called ones together, members and Officers, are properly that one Church, House, Body of Christ; under a threefold state or consideration. Thence it will follow, 1. That his essentiall Church is no Church properly. 2. That not the particular, but the whole Catholike Church is *Ecclesia prima*, as shall be more fully cleared hereafter. That is a second consideration.

3. His distinction of the Church, considered as *Totum Essentiale* or *Totum Integrale*, is inconstant and inconsistent with it self, and that upon these Reasons. 1. The parts do interfere, or are coincident; For though every *Integrum* be not *Homogeneousum*, yet a *Totum homogeneousum* may be *Integrum*: A palefull of water made up of thousands of drops, is *Integrum* as well as *Homogeneousum*: So a Congregation made up of many visible Saints, without Officers, is not only *Homogeneousum* but *Integrum* also: 2. He is not consonant to himself: Here he considers a visible Church, as Essentiall and Integrall; but in his Analysis before his Book, and par. 2. cap. 1. he propounds the parts thus as *Corpus homogeneousum* and *Corpus Organicum*. But *Integrale* and *Organicum* are not one and the same: For every *Integrum* is not *Organicum*, the homogeneous body may be *Integrum*; nor is every *Organicum*, *Integrum*; it may want some Officers, though some make it *Organicum*. It's *Organicum* with one Officer, but not *Integrum*, unlesse it have all.

4. He takes not the words *Essentiall* and *Integrall* in the same notion as D. Ames doth. For 1. By *Essentiall* the D. means the Church considered, as existing of single beleivers, and that in regard of the invisible or internall form of faith, cap. 31. sect. 12. with 26. But our Authour understands it of a company of visible Saints combined by a Covenant, (without Officers) 2. By *Integrall*, the Doctor means the same Saints combined by profession of that faith; sect. 13. with 27. So the Doctors Integrall Church state is the same with his Essentiall state. 3. By *Integrall* our Authour understands the same with *Organicall*, for (as was said) in his Analysis, and par. 2. c. 1. he leaves the word *Integrale*, and useth for it *Organicum*. But the Doctors Integrall state is taken of the same parties combined by profession of faith,

faith, but without Officers: and that which the one calls *Integræ*, the other calls *Organicum*, when the Church is considered with Officers: So the Doctors threefold state or consideration of the same Church, is by our Authour confounded into two. The ground of the Doctors distinction lies thus. The same persons that make up the Church, or house, or body of Christ, may be considered, 1. As beleivers, or as he calls them, visible Saints, (even Officers may be so considered) that makes the essentiall Church, or state of the Church. 2. As professors of that faith together with others; that makes the Integrall state. 3. As some are Officers amongst these Saints and professors, and that makes the Organicall state. As in a City or Corporation (so called) the members of it, may be considered, 1. As single Citizens. 2. As in their severall companies. 3. As ruled by Magistrates: but none of these are called a City or Corporation singly by themselves, but here is a City or Corporation made up of all these three, under a threefold state or consideration. The application is easie.

And thus much of the distinction it self, we consider the particulars.

1. It is to be enquired what he means by *Totum Essentiale*: And here I must confesse my self long troubled before I could finde out his meaning; for he barely useth the words, but leaves us in the dark to finde out his meaning: By serious observation I found, that he means one of these two by *Totum Essentiale*. 1. A *Genus*, or general notion of a Church, for so he speaks sometimes. 2. Or a special consideration of a Church as expressing the essentiall causes, wherein the essence of a Church is preserved, though other considerations should fail. I shall speak to both.

1. By *Totum Essentiale* he means, a Church generally conceived, as a *Genus* to particular Churches. For *Totum Essentiale* in Logick is taken for a *Genus*, a generall or universall notion, comprehending under it divers *Species* or specials; As *Animal* is *Totum Essentiale*, in respect of *homo* and *brutum*, which are the *species* of it. And this I first conjectured to be his meaning, both by his contra-distinguishing of it, to *Totum Integræ*, the difference of which two is this, *Genus est totum partibus*

partibus essentialibus. A Genus is a whole, giving essence to its parts; *Integrum est totum, cui partes sunt essentielles*. An *Integrum* is a whole that receives its essence from the parts; And also by those expresse words below, pag. 210. where he thus speaks, [*A Congregation of covenanting visible Saints, being a Genus to all the particular Congregations, which are partes homogeneæ or species thereof,*] This he illustrates p. 221. by this compariton; [*This Corporation is a speciall kinde of Corporation, Here Corporation is taken in the generall nature for the body of a people combined in a civill way; this generall nature and all the speciall priviledges that cannot be separated from it are truly attributed to, and affirmed of this and that particular Corporation, &c. and this generall comes to be speciflicated by the Individuall and formall combining of this speciall company of persons, and this makes it this Corporation.*] Now, whether the whole Church be a Genus, or an *Integrum*, is a question that falls not in our way directly, till the 12. Chapter: yet because I shall not deal with that Chapter, and the rest that follow (as containing a private contest with M. Ruth. and M. Hudson,) and here occasion is offered to say something of it, I shall take leave to consider what he hath said, and give my Judgement upon it.

1. That the Church is not such a *Totum essentialibus*, as a Genus to particular Churches, may thus appear. Take the word *Ecclesia* or Church in the largest notion, so it signifies an Assembly either civil or Ecclesiastical (as we use to speak) but this is not a distribution *Generis in species*, but *Adjuncti in subjecta*; or (as some speak) *objecta, circa qua versatur*, scil. *res civiles, vel Ecclesiasticas*. Again, a Church Ecclesiastically or Theologically taken, may be distinguished into invisible or visible, or (as our Reverend Anthour) into mysticall and politicall: but this is not a distribution of a Genus into Species, as if there were one Church invisible or mysticall, and another visible or politicall: but of the subject into its adjuncts. Once more, A Church, *Ecclesia*, may be differenced into Churches of several nations, as of England, Scotland, &c. but this also is not *generis in species*, but *adjuncti ex subjectis*, from the place where they are fixed. Hence it is evident, that *Ecclesia* a Church, cannot be a Genus, and then particular Churches cannot be Species of a Church, but mem-

D Anes lib. 1.
Med. c. 31. f. 25.

bests only of it, as an *Integrum*. And I desire this to be observed, seeing the first distribution of a Church, into *mysticall* and *politicall*, is not *generis in species*; much lesse can the distribution of a Church politicall or visible (of which he is now speaking) into essential and integral, be of a *genus into species*: and therefore a Church considered as *Totum essentiale*, cannot properly be a *Genus*. If a politicall Church (indefinitely taken) be a *Genus*, why should not a mysticall Church be a *Genus* too? They are both spoken of the same one Church, in severall considerations. It is called mysticall with respect to true beleevers, which are invisible; It is called politicall or visible (he makes them both one) with respect to the same persons, as they are visible members of the Kingdom of Christ, which is his Church. They are not two bodies of Christ, but one body diversly considered: As Christ himself is not two heads of the Church, but one head diversly considered, a mysticall head by spiritual influence with respect to true beleevers: a politicall head by his speciall guidance, &c. with respect to the Church, considered as visible or politicall. I conclude then, a visible Church distributed into essential and integral, is not a distribution of a *Genus into species*, but *subjecti in adjuncta*, they are not severall species or kindes of a Church, but severall *Modi*, or manners of considerations of the same *One visible Church*: Then a Church or Congregation of visible Saints is not a *Genus*, or *Totum Essentiale*, nor are particular Congregations *Species* of it, but members of an *Integrum*.

2. And that may yeeld another argument; The whole Church is a *species specialissima*, or (as we call it) an *Individuum*: and therefore is not a *Genus*, divisible into *species*. When we hear the Church is called Catholike or Generall, it is not so called as a *Genus*, which is but a Logical notion; but because it respects all persons and places of the world, and is not confined to one nation, as that of the Jews was under the Law. To this D. Ames assents, who saies, [*The Church is mystically one, not generically, but as it were species specialissima, or Individuum, because it hath no species, properly so called. It is integrally universall, as when we say, The universall world.*] Now it were very improper to say, *This world is a Species of Orbis* generally considered,

or This *Sun* is a *Species* of the *Sun* in generall, whenas there is but one World and one Sun in all. When the first Gospel-Church (which might be called generall or Catholike in contradistinction to the Nationall Church of the Jews) grew too big to meet in one place for all Ordinances, it swarmed, *q.d.* into many lesser Assemblies, called particular Churches or Congregations. But this is a Division of that *One Church*, as of an *Integrum* into members, not of a *Genus* into *Species*. What he saies of a *Classis* is appliable to a particular Congregation. [A *Classis* (saies he) arising out of particular Congregations, cannot be a species of a Church, for a Congregation is species specialissima, &c.] So say I, A Congregation (especially as they now gather them, Churches out of Churches) cannot be a *Species* of a Church; for not only those Churches whence they come, but the whole Church is a *species specialissima*. Par. 1. p. 222.

3. It is a contradiction to say (as he does above) that particular Congregations are *partes homogeneae*, and yet *species* of a Congregation of covenanting visible Saints. For 1. *Species* are not *homogeneous*, but *heterogeneous* parts of a *Genus*, not similar but dissimilar parts, being contraries. For example, *homo* and *brutum*, the *species* of *Animal*, are heterogeneous or dissimilar parts of that *Genus*, not homogeneous. Now D. Ames D. A. Med. l. 1: c. 32. f. 4. himself saies, [Particular Churches are quasi similes partes Ecclesiae Catholicae:] as it were, similar parts of the Catholike Church, as he had said before, the Church had no *species* properly so called. 2. His Church *Essentiall*, consists of *homogeneous* parts, visible Saints only without Officers (who alone make a Church *heterogeneous* or *politicall*), therefore it cannot contain any *Species* under it, which make the parts dissimilar, and not homogeneous. 3. A *Totum homogeneum* (which is all one with *Essentiale*, to him) cannot be divided into *Species*, but into members; But the whole Church considered as *Totum essentiale* is *Homogeneous*: Therefore, As a pond or the element of water divided into parts, is not a division of a *Genus* into *Species*, but of an *Integrum* into members. And if a *Totum Essentiale* (which is the same with *homogeneous*) may be divided into *species*, which are parts heterogeneous, then his *Totum Essentiale* and *Integrale* are both one: For his *Integrale* being the

the same with *Organicum*, as was said before, is divided into heterogeneous parts, members, and Officers. 4. If a Congregation of covenanting visible Saints, be a Genus to all particular Congregations, then it will follow again That a Church essentiall or homogeneous is a Genus to some politicall Churches, which are heterogeneous; For some, yea most, if not all particular Congregations are politicall, consisting of members and Officers: and he saies, A Congregation of covenanting visible Saints, is a Genus to all particular Congregations; and again, if a Congregation of visible covenanting Saints be a Genus, and all particular Congregations be *partes homogenea*, or *species* thereof: Then a Congregation of visible Saints and Officers covenanting, is a Genus to all particular Churches of a politicall constitution, and they are *partes homogenea* thereof, which is a contradiction, for the parts of a politicall Church are heterogeneous. 5. One particular Church being grown too great, and dividing into many particular Congregations of covenanting visible Saints, which are *partes homogenea* thereof, should be a Genus to those particular Churches, and they *species* of it; which is contrary, if not contradictory to the nature of a Genus, which exists not, but in its severall *species*. As if a woman that hath brought forth many daughters, should be called a Genus to her daughters. City Churches were of old *Mother-Churches*, and the suburbane or adjacent villages daughters to those mothers, as being propagated from them: but no Logician will say, these are Genus and Species; yet are they *partes homogenea* of that *Totum Essentiale*, or *Homogeneum*. These absurdities follow his opinion.

Med. lib. 17. c.
32. 65.

Obj. But it may be said, D. Ames grants, that [a particular Church is a species of a Church in generall, with respect to that common nature which is found in all particular Churches; though with respect to the Catholike Church, which is an Integrum, it is a member, &c.

To this I answer, The Doctor (with reverence to his great Learning and Logick) speaks very laxely and improperly in so saying: For so he may multiply the notions of Genus and Species, almost in *Infinisum*: The parts of an *Homogeneous Totum* do partake of the common nature of the whole
and

and of one another; yet I suppose he will not call them *Genus* and *Species*: E. G. The Element of water divided into innumerable drops, or pail-fulls: Every particular quantity partakes of the common nature of the whole and parts, are called water, &c. yet who ever said, that these were so many *species* of water, as there are drops or pailfuls? they are parts indeed, but not *species*. It is an easie thing to fancy notions of a *Genus* to every Individuall thing: as of (a) Sun, the *Genus* of this Sun; of (a) member of a Church, the *Genus* of this or that member: So of (a) Congregation of visible Saints, as a *Genus* to all particular Congregations: New Divinity must have a new Logick to make it good; otherwise it is plain in Scripture that Christs body, house, kingdom, that is, his Church, is but one, one *Integrum*, and so may be divided into members, but very improperly into *species*.

4. If this were true, that particular Congregations are *species* of a Church in generall, because they consist of the same parts homogeneous with the whole; then it would also follow, that the particular visible Saints whereof that Congregation consists, partaking of the common nature of the whole, should be so many *species* of a Church, as there are particular members: which is absurd. There is the same reason of the particular members to a Congregation, that there is of particular Churches to the whole Church: They are both but members of a greater body. If then particular Congregations be *species* of a Church in generall; then particular members are *species* of a Church particular: for they partake of the common nature, which is in the whole, and in the particular members. If it be said (for I would object what I thought might be objected, to give my self and others satisfaction:) Those particular Saints have the same matter, but not the same form, with the whole Congregation; For covenanting or combining is the form of a Church particular. I answer, They have the same form as well as matter with particular members, and they have part of the form of the whole, as well as of the matter. For they have faith, which D. Ames makes the *internall form* of the Church in the single members: and they have the same profession of faith, which he makes the *externall form*; and the Congregation

Ibid. l. i. c. 31.
[12, 13, with
26, 27.

hath no more, but part of the matter and part of the form of the whole Church, being (as he saies) but a similar part of the Catholike Church: Hence it follows, That particular Churches are no more *species* of a Congregation in general, then particular persons are *species* of a particular Congregation.

Med. l. 1, c. 31.
f. 7.

Cap 32. f. 6.

5. If a particular Congregation, be a *species* of a Church in general, then it must have *different definition* from the *Genus*. But the definition of both is one and the same. Take that of D. Ames [*Ecclesia est catus hominum vocatorum, seu fidelium* : A Church is a company of men called, or of beleevers :] which is spoken of the Church in general, or the Catholike Church : or that other of an instituted Church : [*A particular Church is a society of beleevers joyned together by a special bond, to exercise constantly the communion of Saints, amongst themselves* :] Or as others expresse it, [*a company of visible Saints combined by common consent to partake of all Ordinances, &c.*] This belongs to all visible Saints, they are a company called out of the world, and bound by the Covenant of the Gospel to joyn together for the partaking of all Ordinances, &c. If it be said, The whole Church cannot meet in one place, by common consent to partake of all Ordinances. I answer, 1. The whole visible Church Christian, once at first, might and did meet all in one place, to that end. 2. It should be so still, if it were possible : It is the multitude that makes the division ; but however, they are all members of the same One Church, and bound to exercise communion with all the Saints in the world, and to partake of all Ordinances with them, as occasion is offered. As for that speciall bond (which they make the explicit Covenant) as the difference of the particular Churches from the general, and from one another, it will be found not to be of that validity which they put upon it in due place.

6. If the whole visible Church be *Totum Integrato*, and all particular Congregations members of that visible Church, then the Church is not a *Genus* to particular Churches : The consequence is undeniable, for these two *Totums* are contraries, and cannot be one another : In one, the whole is cause of the parts ; and in the other, the parts are the causes of the whole. But (I assume

assume, The Church is *Totum Integrale*, by his own confession twice at least : Once p. 63. [*All the members of the Church Catholike, take it as an Integrum, are comprehended in particular Congregations.*] And again more expressly, p. 81. [*All particular Congregations are all the members that the visible Church hath.*] Mark here an acknowledgement, 1. That there is a Catholike visible Church (whereof all Congregations are members) for what he calls in one place, the Catholike Church, he calls in the other the visible Church : which elsewhere he denies ; and 2. That the Catholike visible Church is an *Integrum*, and all Congregations are members : Then it follows that it cannot be a *Genus*, nor particular Congregations *species*, which yet he hath oft asserted. Now how the whole Church is an *Integrum*, and the particular Churches members, needs some more accurate consideration, wherein few have spoken distinctly enough. The comparisons whereby this is commonly illustrated, of an heap of stones, made up of many stones : an Army of many Regiments, a Corporation of many companies, &c. do not, *per omnia*, fit the case in hand. First, that of an heap of stones, made up of many stones, fits the Catholike Church, made up of single beleivers, but not made up of many Congregations : For Congregations are not like single stones, existing of themselves, before their union with the whole ; but they arise and spring from the whole as effects or products thereof : The Resemblance is fitter thus ; Imagine a great stone made up by augmentation or accretion of many pieces or particles of gravel or sand, and this stone after divided into many pieces : Now the gravell or sand are the parts of the stone, and give essence to it as an *Integrum* ; but the pieces of stone broken or divided from the stone, are not *Integrum & membra* properly, but cause and effect. In the first, the parts give essence to the whole ; In the second, the whole gives essence to the parts, part of the matter and part of the form : So suppose an Army is to be raised ; to this purpose ten or twenty thousand single persons meet together : These are too many to be governed in one entire body : Thereupon they divide into Regiments, the Regiments into Companies : The single persons are the materials of the Army first, and give its essence ; but in the distribution, the whole gives

gives essence to the Regiments; and they to the companies. Once more (to make all plain) in making a Corporation, First, here is a conflux of single persons, they make the materials of the Corporation: They cannot be governed in one confused body; therefore they divide into Wards or companies. Now thus considered, the whole gives essence to the companies, as the single persons to the whole: Yet looking upon a City thus constituted, we usually say, The Congregation is an *Integrum*, made up of the companies, when indeed, the companies are made up of the Citizens. This is just the case of the Now Catholike Church, At first it was gathered of particular persons, (by the Officers, therefore they were before the Church) these being united, made a Church: This Church multiplied, and grown too many for one Assembly, divide, or are distributed into many Congregations: And now we use to say, the whole Church is an *Integrum*, and the particular Churches are members; and give essence to the whole: whereas indeed the Congregations are made up of single Saints, the materials of the Catholike Church. When therefore we say, the Catholike Church is an *Integrum*, or *Totum Integrale*, we mean it primarily and properly, with respect to the single members; and this is D. Ames is Church essentiall: and secondarily, and improperly, with respect to the particular Congregations, because they consist of part of the matter, and part of the form of the whole: And in this respect it is, that the whole Church seems to be a *Genus*, or *Totum Essentiale*, (though it be not so) and the particular Congregations to be *species* thereof; because they partake of the common nature, that is, the common matter and form of the whole Church: And this not well considered hath misled our brethren into these notions, which are so inconsistent with truth: For the whole Church, being but one, cannot be a *Genus*, because a *Genus* hath no existence, but in a notion; but the whole Church exists, as the body, house, kingdom of Christ; and particular Churches are parts divided; Look at the whole Church in *Genesis*, in its first constitution, and so the parts, the single members, are the causes of it, as an *Integrum*, but look at it in *Analysis*, in the distribution of it into Congregations, and so it gives essence and being unto them: To make
this

this yet more plain; The Catholike Church is not made up of particular Congregations, as a Table is made up of several pieces of wood; But rather as a Tree of all its parts and branches. The Table gives not being to the pieces, but they to it: but the Tree gives being to the branches that spring from it: the branches are not the caules of the Tree, but the Tree of the branches; So the particular members give essence to the Church, but the Church by making and distributing those members gives being to the Congregations: The Apostle saith, *Jerusalem which is above is the mother of us all*: both persons and Congregations, as born and bred in her, and from her. All Congregations are her daughters (and so are particular persons in one sense) and yet the particular persons in another sense may be said to be the materiall causes of the whole Church: and thus we may easily follow the chiefest argument our Reverend Authour hath, against the Catholike Churches, being an *Integrum*, p. 255. [*Integrum is a whole to which the parts are essentials. Hence the members are in nature before the whole. Hence the integrum is another thing resulting from the members as an effect. Hence it follows undeniably, If the Church Catholike be Integrum, it is a third or distinct body from all the members, from all particular Congregations: And so must have some Officer, Act, and Ordinances, not pertaining to any of the members. A supream Governour in a Kingdom, a Generall in a Camp, besides all Officers in the Regiments.*] To which we say, 1. It concerns him to answer this Argument himself; for he grants (as afore) that the visible Church is an *Integrum*, and particular Churches are members of it. How he could answer it, I know not. But 2. We would assail the difficulty thus, The Catholike Church is an *Integrum*, to whom all the particular members, single beleivers, are essentials. Hence these particular members are before the whole; Hence the whole is another distinct body from the single members, that is, a Church, which they single are not. Hence it follows necessarily, that being such a Catholike Church, it hath some Officer, Act, and Ordinances, not pertaining properly to any of the single members. It hath a supream Governour, the Lord Jesus Christ, the King of this Kingdom, the Generall of this Army; besides all other Officers, in all the Congregations.

And here are Acts and Ordinances which belong to this as a Church, which belong not to particular members. Look then, as Christ is first a King to the whole Church, as consisting of single believers, and secondarily to the particular Congregations: So the Ordinances do primarily belong to the whole Church, and then to particular Congregations, though the exercise of them is to be found ordinarily in particular Congregations. I said *Ordinarily*; for some of the Ordinances may be exercised sometimes out of the Congregations. As Philip preached to the Eunuch, and baptized him, not in a Congregation. So a Minister may preach to Heathens, and converting them, baptize them, and yet there is no Congregation; which makes it evident, that the Ordinances are not given first to a Congregation, (for then no man might preach or baptize, but in a Congregation) but they are given first to, and for the whole Church, and for Orders sake, exercised ordinarily in Congregations: Of which hereafter. And thus much shall serve to have spoken against the first sense of the words *Totum Essentiale*, or a Church considered as a *Genus*.

2. But sometimes by a Church considered as *Totum Essentiale*, he means, a speciall consideration of a Church, as containing the essentiall causes of a Church (especially the materiall and formall,) wherein the essence of the Church is preserved, though other considerations should fail. The sum is this, By a Church considered as *Totum Essentiale*, he means, [*A company of visible Saints combined by covenant and consent, to partake of all Ordinances:*] These considered without Officers, are his Essential Church: This is easily gathered to be his meaning, 1. By the opposition of it to a *Totum Integrale*, which he calls *Organicum*; which is the Church with Officers. 2. By the other Synonymous word *Homogenum*, which he makes the same with *Essentiale*, and useth it alone in his Analysis before-named, in stead of *Essentiale*: Now what a *Totum homogenum* is, is easily known, viz. a body, whose parts are all similar, or of like kinde and nature; As a vessel of water, or an heap of sand, &c. So the Church consisting only of members without Officers, is to him an essentiall or homogeneous body. 3. It is plainly discovered so to be, p. 90. where he thus writes, [*The Church of visible*
Saints

Saints confederating together, so Walk in the fellowship of the faith, as that, it is Totum Essentiale, it is before all Officers:] These visible Saints, he after makes the matter of an essentiall Church, and the covenanting together the form; and these are the essentiall constituting causes of a Church, according to his judgement; of which by and by. Now to this sense of the words, *Totum essentiale*, I have these things to note.

1. I observe the difference berwixt our Authour and D. Ames (whom he would seem to follow, but takes leave to forsake him, when he pleaseth,) For, by the essentiall state of the Church, D. Ames understands the Church considered as consisting of single beleevers, the form whereof is faith, *Med. l. 1. c. 33, 18.* But our Authours essentiall Church is made up of beleevers combined; as was said.

2. Where he will finde in Scripture such an essential, homogeneous Church, existing without Officers; I know not. I say, in Scripture, and that existing without Officers, It is an easie thing to form in a mans fancy, such a body of a Church; and to consider a Church in the notion of visible Saints: But the Scripture speaking of the Church (the whole Church) makes it an Heterogeneous body, consisting of members and Officers. It saies expressly, [*If the whole body were one member,*] an eye, or hand, or, made up either of one kinde of member, as an eye or hand, or every member were an eye or hand, where were the body? Were it not monstrous? *Save bring many are one body:* Many members of severall kindes and uses, and yet but one body. But such is not his Church essentiall or homogeneous: We finde in nature, that water is a homogeneous body, and therefore every drop of it is an homogeneous part; and every part is called by the name of the whole, water; But this will not serve his turn; for then every member of a particular Congregation should obtain the name of a Church, as the particular Congregation borrows the name of the whole Church, but this is absurd, and never heard of in Scripture or experience.

See *supra*, vind.
vind. p. 7. No
Church Enti-
tive in Scri-
pture.

1 Cor. 12, 17,
18,
Cant. 6. 4.

3. This notion of essential or homogeneous is but a *modus* or state of a Church; a distinct consideration of a Church, applicable both to the whole Church, and every complete Congregation, consisting of visible Saints and Officers (as was said above)

For example, the Church of *Hartford* in *New-England*, may be considered in a threefold state; 1. As they are all visible Saints, that is the essential state. 2. As they are combined together, into a distinct Congregation, that is the Integral state; 3. As they have Officers to rule and govern them, and that is the political or organical state. But no man will say, that here are three Churches, but three *modi* or considerations of the same Church! Not that these members exist first as an Essential Church, without Officers; and then make their Officers (which is the fancy of our Reverend Anthour and his partners) and so make a political or organical Church, specifically differing from the essential Church. For the Officers themselves of that Congregation, may be thus considered: 1. As they are visible Saints, and so parts of the essential Church. 2. As Saints in combination with others, and so are parts of the Integral Church. 3. As Officers set over that Church, and so are parts of the political Church: And yet an Officer so considered is not three men, but one man, under a threefold consideration.

4. I adde one thing more, That it is not possible that there should be an essential Church (as he calls it) existing without Officers; I mean this, That they cannot be so much as visible Saints (ordinarily) without Officers, to convert, at least to baptize them; much lesse can they combine to be an Essential Church, till they be baptized. And this I adde, on purpose to prevent an objection that may be made: Suppose a company of Christians in a Ship, cast upon a remote Island, without any Minister, May not they have power to chuse Officers out of themselves, and so are an essential Church existing before and without Officers? I answer, this question will fall in hereafter, in its proper place, to be discussed: I only say now, that these Christians were members of that or those Churches where they were converted, and they were political Churches; and so were not an essential Church properly, but members either of the particular Churches whence they came, or at least of the Catholike visible Church, and so made members by Officers. Our Reverend Anthour, and they of his way, gathering Churches of persons already baptized, and in Church-order, talk of an essential Church of visible Saints, without Officers, to stablish their

See *infra* of his
par. 1. p. 49.
Merchants ab-
sent for some
years, are said
to cohabit,
and to be
members of
the Churches
whence they
came.

their own way, and then give them power to make their own Officers; But let them give us an instance of a company of Christians, made such without Officers, and gathered into a Church, that created their own Officers; Certain it is, the first Churches were never without, much lesse before their Officers, but were converted, baptized, and put into Church-Order by Officers, who set Officers over them at their first gathering: And the truth is, If there be any essential Church, it is in D. Ames his notion, that is, the Catholike Church, considered as single beleivers, but not a particular essential Church, without Officers.

If it be yet said, Suppose the Officers of a particular Congregation be dead or scattered by persecution; is the state of that Church dissolved? If not, then here is an essential Church without Officers: I might answer as afore, they were never made an essential Church without Officers; but I adde, they are not properly a Church without Officers; And this brings me to a further consideration of the words of our Authour; calling this *Totum essentiale* both a Church, and the first Church.

2. That he calls this *Totum essentiale* a Church, is thus collected from his words twice together; [*This is called (prima) Ecclesia, and this Church hath the right of electing, &c.*] That is, This company of visible Saints combined, as *Totum essentiale*, is a Church: so he speaketh expressly, pag. 90. And pag. 89. propounds this question to be resolved; [*Whether a company of beleivers, thus visibly confederating themselves, are truly called, and are in truth and in deed a Church, in phrase of Scripture, before they have Officers:*] This question we shall here a little debate with him, (for here he should have proved it, and not take it for granted, as he doth, which is no fair proceeding) and make it appear, that such a company, &c. without and before Officers, are not a Church properly so called, but only part of the materials of a Church, leaving the answer to his arguments, to the place where we finde them, in his 8. Chapter. And we shall make our conclusion good from promises before proved, or granted by himself, and some of his way.

1. If this *Totum essentiale* be a Church of Christ, it must be either a mystical Church or a political Church; But it is neither of these; Not a mystical Church, for that consists only of belee-

vers who are invisible; but these Saints combined, which are his essential Church, are visible Saints, and may be most, if not all hypocrites: Not a political Church, because that consists of heterogeneous parts, members, and Officers: but his essential Church is homogeneous, consisting only of visible Saints, that is, without Officers. The proposition is his own, *Chap. 1.* As Christ is an Head, either mystical or political, so his body is either mystical or political, there is no third: therefore there is no such essential Church.

2. If a visible, political Church (for both one with him be considered, either as *Totum Essentiale*, or *Totum Integrale*, then there is no essential Church consisting of visible Saints without Officers; But the first is asserted by himself in this Chapter, as we have often heard: The consequence is thus made good, that which is but a *Modus* of a Church political, a consideration of the Church, cannot be properly a Church; But the *Totum Essentiale* or *homogeneous*, is but a *Modus*, state, or consideration of a political Church: For this I appeal both D. A. and himself; D. Ames, *Med.* l. 1. c. 33. s. 18. often cited afore, and himself in this very place: [*The Church visible (that is, political) is to be attended in respect of the constitution or gubernation: The Church (visible) in her constitution is considered two waies, as Totum Essentiale or Integrale.*] Mark that, he doth not distinguish a visible Church, into *Essentiall* or *Integrall* (as he might and should have done, had they been distinct *Species* of a visible Church) but he saies, it may be considered in that twofold respect: It is therefore a double *modus*, state, or consideration of that one Church, and therefore very improperly called a Church. As a City or Corporation may be considered, either *essentially* (to use his own language) as consisting of so many Citizens or *Integrally*, as completed with Officers, but neither of these can properly be called a City or Corporation, but both together. And that will yeeld us another argument.

3. If visible Saints combined or not combined, be but *Integrall* parts of a Church political, then they cannot properly be called a Church: But visible Saints, &c. are but *Integrall* parts of a political Church, Therefore, &c. The consequence is cleared thus: A part of an *Integrum* heterogeneous, cannot properly

properly be called by the name of the whole, (though a part of an homogeneous *Integrum* may :) But visible Saints are but parts of an *Integrum* heterogeneous; the political Church, of which he is speaking: The assumption of the first Syllogism is thus made good: If a political Church be made up of Integral parts, Officers, and members; and Officers be integral parts thereof, then visible Saints are also but Integrall parts; and by consequence cannot be called properly a Church: And therefore if we would speak exactly, neither a *Classis* of Officers assembled, nor a company of visible Saints combined, can properly be called a Church: They deny a *Classis* of Officers to be a Church, and we deny a company of Saints combined without Officers to be a Church; being both of them but parts of a Church, part of the matter of a Church, and therefore properly no Church: The truth is, though both a *Classis* and a company of Saints without Officers, have by custome obtained to be called Churches; yet properly they are but parts or members of the whole Church, diversly combined. But we adde.

See this objected,
ed, par. 1. p. 107

4. If we will speak exactly, a particular Congregation consisting of Officers and members, is not properly a Church, but a member of the *Catholike*, visible, political Church: This is acknowledged by D. Ames, *Med.* li. 1. ca. 32. se. 5. [A particular Church in respect of the *Catholike* Church (is not a species of a Church, but) a member compounded of the aggregation of divers single members; and so in respect of those single members, is also an *Integrum*:] And in sect. 4. he saies, [These Congregations (called Churches) are as it were similar parts of the *Catholike* Church: and so partake of the name and nature of it:] They are members and parts of a Church properly; therefore improperly called Churches: And if they, much more some members of that member; visible Saints without Officers are improperly called a Church. As the single members of a Congregation should improperly be called a Church, so the particular Congregation, being but a member of the whole Church, is improperly called a Church. This may be illustrated by other similitudes. As when the Church is called an Army with banners: Look as in an Army consisting of several Regiments, having all the same kinde of Officers, and for the most part the same number

ber of souldiers yet the several Regiments are not called an Army. And if they divide, and go several waies, they are vulgarly called an Army, but very improperly, being but members of the Army; and the distribution of them into several Regiments, is not *Generis in species*, but *Integri in membra*: Again, the militant Church is called the *Whole Family* in earth: being too great to meet in one place, it divideth into several rooms, yet is but one Family (as was said above) And this is not a division of a *Genus* into *species*, but of an *Integrum* into *members*, &c.

If it be said, the Scripture frequently calls particular Congregations Churches, The Churches of Judea, &c. I answer, it is true, because they are (as it were) similar parts of the whole; partaking of the common nature, and having the same parts with the whole, visible Saints and Officers: but it is very improperly; for properly there is but one Church, one body, house, kingdom of Christ, divided into several members, rooms, Provinces, &c. And I adde this also, That those Congregations which the Scripture calls Churches, were not combinations of visible Saints only, without Officers; (which he calls an essential Church, and others an entitive Church,) but consisted all of them of members and Officers, and were political Churches: as I have said elsewhere in answer to M. Ciston; to which I referre. More Arguments might be added, but these shall suffice at present; we shall say more when we come to answer his Arguments in the 8. Chapter. Only I desire it may again be observed, that here our Authour stept out of his way, by variation of the true method, and so misleads his Reader all the way, by begging an essential Church, which is but a *modus*, or consideration of a Church: This being removed, all that he builds upon it, will fall to the ground, as appears in the sequel.

3. The next particular asserted (and begged also) is, that this is *Ecclesia prima*, the first Church; which fals with the former; for if it be not a Church, it cannot be the first Church, in all mens reason. Take away the subject, the wall, and the adjunct, the colour vanisheth with it; And so I might dismiss it. But because this fundamental mistake is the cause of many subsequent miscarriages, I shall say something more upon it. For he laying this as a foundation, that this is a Church, and the first Church,

Church, builds these conclusions upon it; [Then it hath the first power of the Keys, as the first subject: Then it hath right to chuse, that is, to make her own Officers, &c.] Therefore that this company of visible Saints, &c. is not *prima Ecclesia*, the first Church, will appear upon these reasons briefly.

1. This notion of a Church as *Essentiale Totum*, is but a member, a consideration of a Church, which is an adjunct of a Church, therefore it cannot be the first Church. The Antecedent is proved in the former point. The consequence is clear, The subject must be before the Adjunct; but the Church-Catholike is the subject, the consideration of it, as *Totum essentiale*, as consisting of visible Saints, is but an Adjunct; Therefore. And this is evident in his own way, in this place; In the first Chapter, he defined or described (though imperfectly) a political Church: [This politicall Church (saies he) may, in its constitution be considered, either as *Totum Essentiale*, or *Integrale*:] Whence it is evident the political Church is the subject of this consideration, and so must exist before it. So that whether a political Church be taken of the whole Catholike Church (as we have proved it to be in the former chapter) or of a particular Congregation with Officers (as he takes it) both waies, there is a Church before it be considered as essential, consisting of visible Saints. As in the other member of his distinction of the Church considered as *Integrale*, that is, with respect to Officers; there must be a political Church, the subject of those Officers (as they call it sometimes) before it can be considered as *Totum Integrale*: So by this way, either the Church is at the same time considered as *Integrale* with respect to Officers, as well as *Essentiale* without Officers, and so they are neither first; or (which is the truth) there is a political Church (whether Catholike or particular) before both these considerations; and so these cannot be either of them, either a Church, or the first Church.

2. Integral parts of a political Church, cannot be said to be (a Church as afore, or) the first Church: This is evident, because they are together in the composition of the *Integrum*: Take it in their own way of a particular, political Church: Pastor and flock are Relates, and so *simul natura*, together in nature; and then neither can be said to be first: The flock of vi-

The Way clea.
red, par. 2 p. 23.

visible Saints cannot be before the Pastor; nor the Pastor before the flock. But visible Saints (and Officers) are Integrall parts of a political Church. So M. Cotton asserts: [*Pastors are given to the Church, as integrall parts of the Church, and integrall parts are intrinsecall and essentiall to a Totum Integrale,*] If Pastors be integrall parts, then visible Saints, are the other Integral parts: and so neither of them can properly be a Church, much lesse the first Church: The question then will not be, whether the *essentiall* Church be before the Integral Church, or the Integral before the essentiall, for neither of them are a Church, but considerations of the same Church. But the question will come to this, whether visible Saints be before the Officers, or Officers before visible Saints: which falls in hereafter. Though something is spoken of it in the next.

3. A particular Church is but a member divided from the whole Church; therefore the whole must needs be before it: The Church was once but One; Necessity caused the division into Congregations, because they could not all meet in one place; Now though in constitution of an *Integrum*, the parts be before the whole, as the essentiall causes thereof; yet in the division or distribution of an *Integrum*, the whole is before the parts. Our Lord intended to have one Church of Jew and Gentile, of all nations through the world: but they could not possibly meet in one place, therefore when they are multiplied, they must be distributed into particular Congregations, containing part of the essentials of the whole, that is, Officers and people: and then it follows, that the whole Catholike Church is *prima Ecclesia*, and Congregations *ortæ*. True it is, that particular single Saints as members, were at first before the whole Church, made up thereof; as they are before the particular Congregation consisting of them: But particular Congregations being divided from the whole, must necessarily be after the whole; and so, not *Ecclesia prima*: This is partly confessed by some, no mean Independents: The Authours of the Defence of the 9. positions, thus write their opinion. [*The Catholike mystical Church is indeed the prima materia, out of which politicall Churches by their combination are formed:*] And before that, [*This Catholike Church is in some respects, the first Church and particular Churches or: 2.*]

pag. 104.

Page 78.

4. Those

4. Those that are made visible Saints in another Church, and so fitted for combination, before they can be a particular Congregation, cannot be *Ecclesia prima*, the first Church. This is clear to any reasonable man, there was a Church before this Church: But his company of visible Saints combining were made visible Saints, and so fitted for Church-society in another Church, and that political, therefore this is also manifest: For take one of their Congregations in *New-England*, they were (confessedly) converted and baptized in our political Churches: and so our Churches are to them *prima Ecclesia*: or take a company of Heathens, they are first converted by Officers and baptized single into the Catholike political Church: therefore they cannot be *Ecclesia prima*; but either the particular, or rather the Catholike Church must needs be before them, and that's *Ecclesia prima*. But of this we shall speak again ere long; this shall suffice at present; and we go on with our Authour.

4. He saies, [*This Church (no Church) hath right of chusing Officers, and when these are set in it, it becomes Totum Organismum.*] He should have said *Integrale*: for that was the word of his distinction before used; But that is spoken to before: But this as the former is *positio principij*, and unseasonably spoken here, unlesse it were first proved; and it is easily refused, for it falls together with the former, and is beaten down by the same Arguments. We shall apply them briefly.

1. If this be no Church, then it cannot chuse, that is, in his sense, make her own Officers: This is proved, because *non ensis, nulla est oratio*, that which hath no being, hath no working. But this *Totum Essentiale*, or so considered, is no Church, as hath been proved. Therefore, for it is but a *modus* or consideration of a Church.

2. A Church is an *Integrum* made up of Officers and people, therefore they must both be existent asunder, before they be combined; and so cannot be in that sense made by one another. The Officer makes them Saints, but doth not make them a Church: they chuse the Officers, but do not make them such: that is, they do not make or ordain them Officers, but chuse them to be their Officers, being Officers before, if not in time, yet in order of nature; And here lies one of the great mistakes in the Independent way; that they imagine a Church without, and be-

fore any Officers, and then give them power to make Officers. His own proceeding will make out this. A political Church may be considered as *Totum Essentiale*, as visible Saints; or *Integrals*, as having Officers: Therefore it appears not that the visible Saints do make their Officers any more, then that those Officers do make them Saints. The truth is, As those visible Saints were made such by Officers; So Officers are made such by others, and set over them, and so they are a Church, and not till then.

3. Those that must have Officers to make them capable of *Church society*, or membership, cannot make their own Officers; This is proved, because the effect cannot be before the cause; But a company of visible Saints must have Officers to make them capable of *Church society*, &c. They must have Officers to convert and baptize them; without which they are not capable of Church-membership: So still the question is, whether is first, visible Saints or Officers: Not which is first, these visible Saints or their Officers. These visible Saints may be before their this or that Officer; and this or that Officer may be before these particular Saints: But there must be Officers before there can be any visible Saints fit for *Church society*. And this is certain, it was so from the beginning, the Officers were before the visible Saints; and were not made by them; and so it is still, as we conceive: But we shall often speak again to this.

6. There is one thing more which he addes by way of objection, [*The Corporation is a true body, when it hath no Mayor, nor other Officers, which happily she yearly chooseth:*] He means, the company of combined Saints is also a true Church, when they have no Officers: But this belongs rather to the first question, whether a company of Saints be a *Church* without Officers, and there may receive resolution. Yet we shall say something to this Objection. And we acknowledge, the Corporation, that is, the people of a City are a true body without Officers: but they are not a Town corporate; properly so called, without a Mayor or other Officers. They are I say a body of people, but not properly a City or Town corporate, without Officers: For then every countrey village should be a Corporation. So a company of believers or visible Saints are a body of Saints, but they are

are not properly a Church without Officers: For then every company of Saints assembled together should be a Church, which themselves deny. If any say, But if they be combined by a Covenant and mutuall consent to walk together in the fellowship of the Faith, (as our Authour speaks p. 90.) then they are a Church: For combination or covenanting is the form of a Church: I answer, 1. If combination or walking together in the fellowship of the faith, will make them a Church: then any company of Saints assembled, are a Church, for they are under a Covenant of the Gospel, to walk together in the fellowship of the faith. 2. If they mean it of a Church-covenant (of which anon) then I answer, this adds no new bond, but only a stronger tie, to walk together, &c. A company of Saints meeting together, are as well bound (though not as much) and are in a capacity to be made a Church, by an implicit Covenant, by getting Officers over them, as the other under an explicit Covenant, yea, it is their duty either to procure themselves Officers, or to go and joyn themselves to a Church that hath Officers, when they may enjoy all Ordinances. To follow his former example, A company of people met in a City, found empty of people before; whether they first explicitly enter into a Covenant, to be made a Corporation, by procuring them a Maior, &c. or implicitly endeavour the same thing, are equally in a capacity to become a Corporation: But neither the one nor the other are a Corporation, till they have Officers; whether chosen by themselves, or set over them by others in power. The Application is easie. Yet with this difference, as I suppose, that a company of people free from any civil government, may either take them from others, or create their own Officers: But the way of making a Church, is regulated by Christ both for members and Officers. Now Christs method hath ever been hitherto, first, to make people fit materials of a Church by Officers, and then to set either those Officers over them, or by a power delegated to Officers, to make first, and then set those Officers made over them. But the new way of making Officers, inclines more to humane policy then Religion, and favours more of the Levellers Democracy, then Jesus Christs Aristocracy. But more of this hereafter.

We have been very long upon those few lines of our Author, but the fault was in himself, who so bemisted us with his crypticall method, and so mislead us, by stepping out of the way, that we have had much trouble to finde our way. We now return to follow him with the light of the former discourse, and to consider what he saies concerning the causes of a visible Church in her first constitution. And thus he proceeds. [*The causes of a visible Church, are 1. The efficient, 2. The materiall, and 3. formall.*] Before I come to the particulars, I desire the Reader to take notice of his words, The causes of a visible Church (he saies) not of an essential Church, of which he had spoken before: *Look at it (at it) as in the first causes, out of which she exists, and this is Ecclesia prima:*] So that if he would have spoken consonantly to himself; he should not have said, the causes of a visible Church, but the causes of an essential Church, are these, &c. I noted this leaping method before, from the visible politicall Church to the essential, and from the essential back again to the visible. But we must follow our Leader.

1. [*The efficient is God the Father, through the Lord Jesus Christ, as the Head thereof, by the holy Ghost.*] Here are two things to be observed. 1. That the principal efficient causes of both the visible or politicall, and the essential Church, are all the same; God the Father, through the Son, by the holy Ghost: yet it's apparent, he intends it only of the essential or homogeneous Church. 2. But the chief thing I observe is this, that either negligently or purposely he omits the instrumental efficient cause, under those principall; that is, the Ministers of the Word and Sacraments: which are called not only *συνεργοι*, fellow-labourers with God, but also Fathers, to beget the people unto God: [*Though you have many Instructors, yet not many Fathers, for I have begotten you through the Gospel:*] Which is the rather observable as justly (or unjustly) deficient, because he speaks of the [*Inferiour helping cause, the civil Magistrate, and saies, he is not perswaded, that the chief Magistrate should stand a neuter, and tolerate all Religions:*] But not one word of the Minister, as having an hand in erecting of Churches: whereas the work of the Minister is especially seen in making believers and baptizing of them, without which they are not so much

1 Cor. 3. 9.

2 Cor. 4. 15.

much as materials fitted for a Church-combination: And this was done long before there was any Magistrate Christian to have an hand in erecting Churches; yea, the Scripture speaks of Ministers as being themselves created for this end [*to gather* Mar. 28. *people out of the world to the perfecting of the Saints for the work of the Ministry, &c.*] *Eph. 4.12.* And this I take it is another grand mistake in the Independent way, that they make the Church to be before the Minister, to chuse her Officers (that is to ordain them) which is to make the childe to be before the father, the effect before the cause. For as there must be materials, before a Church combined by consent of members: so there must be Ministers, to hew and square, and fit those materials for the combination, or contignation (as he after calls it) which is done by teaching and baptizing them, without which, they are but the remote matter of a Church, *rudis indigestaque moles*. If any say, I made the Officers the materials of a Church before, and are they efficient too? I answer, himself made Jesus Christ the efficient cause of the Church, yet is he also the head of the Church, and that is a part of the body; But in several notions, the same parties are both efficient instrumental causes of the family, and also members of the same. I only adde this observation, that he saies, [*He is not perswaded that the chief Magistrate should stand a neuter, and tolerate all Religions;* I would to God his brethren here were so perswaded too. But I suppose in *New-England*, they allow the chief Magistrate more power then so, that no Church is erected without his leave; though here his brethren have gathered, and do daily gather Churches, without the leave or cognizance of the chief Magistrate.]

Archippus (an Officer) is a brother as well as any of the rest, &c. p. 52. The Pastor, the Teacher, is *frater*, if *Peter*. See the *Way*, pag. 7.

3. [*Proceed we now to make enquiry of the matter, and there our first conclusion is Negative; Parish precincts do not give a man right or make him matter fit for a visible Congregation.*]

Before he build his own house he labours to pull down ours; to question if not to destroy the constitution of our Churches by parochial bounds, (which yet is done for the most part in *New-England*.) To which we say, 1. No man saies absolutely that parish precincts do make a man a Church-member: For heathen

See papers of
Assembl. given
in p. 102.

1 Cor. 1. 10, 11.
See cap. 1. 18.

We judge it fit,
that members
of Churches
should dwell
as near toge-
ther as their
occasions and
callings will
give leave :
M. Bartlet Mo-
del. p. 55.

heathen Cities and Towns may be divided into such precincts, and no Church there. But the question is, of a Nation or City Christian, that is, where all are such, whether the bounds of Parishes disorectly measured may not rationally be fixed, as most expedient for Religious meetings, seeing all cannot meet in one place. And this we shall hear him grant hereafter in the Affirmative. 2. The Churches primitive of *Rome, Corinth, &c.* as they were gathered out of Heathens, and had no places of meeting assigned them, the Magistrates being yet Heathens : so, so soon as ever the Magistrates were Christian, and places appointed for their meetings, they were distributed into Parishes, and people were confined to those places, for convenience and order, to avoid confusion, if all should meet in one place ; and to avoid schism and separation, if left free for every one to go whether he list : I dare not assert it, but I propound it to the consideration of the Judicious, whether those schisms, (as the Apostle expressly calls them) in the primitive Churches, when one said, *I am of Paul*, and another, *I am of Apollos*, and a third, *I am of Cephas* ; that is, of his Congregation, &c. were not caused from this liberty, that people took to themselves (having no fixed bounds for their assembling) that every one would run to hear him, whom he liked best, as the best Preacher (they having different gifts) with slighting not only of one another, but even vilifying the Ministers themselves, one in comparison of another ; Sure it is, we finde it so now, to the rending of the bowels of the Church. 3. The Independents themselves grant, and reason evinceth it most expedient for the better performance of those duties which arise from *Church-membership*, that the members should cohabit, or dwell as near together as conveniently they may : and this he grants, p. 49. 4. All Christians that profess Religion, ought to be such, as to be fit to be *Church-members*, where ever they live in any parish : That they are not so, is caused from want of Church-government. Then the members of a Parish being visible Saints, no man can well say, it is not lawful to limit the Congregation unto such. 5. All in a Parish may be fit to be *Church-members*, in regard of some Ordinances, though not to all : and so it is in their gathered Congregations. Upon all this, all his arguments will appear either

ther null or weak; And the sober reader may please to apply the answers to his reasons himself. And I shall proceed to his 2^d conclusion, which is affirmative.

4. Visible Saints only are fit matter appointed by God, to make up a visible Church of Christ:] Before I consider the conclusion it self, I shall take notice of his explication of the terms, and of his stating of the question.

1. What our Author means by a visible Church in this place, we have already noted, *viz.* an essential Church, (though he had made a political and a visible Church, all one) Now, though it be true, that visible Saints are the matter of his essential Church, yet they are also the matter in part of a political Church: and so he obscures the truth, by walking in a mist: And he might have said, The material cause of a political Church, are only visible Saints, in a candid sense, as was noted before: But the chief doubt is, what he means by visible Saints, (for here also he walks in a mist) He must mean it either 1. in opposition to wicked and prophane persons: or 2. In contradistinction to Officers; or 3. With respect to both, as they are Saints: If he take it in the first sense (as he often seems to do) that wicked men are no fit materials of a visible Church, which he calls essential, we shall not differ with him in this. But then we say, visible Saints are also the matter of a political Church: and therefore he might have considered visible Saints to be the matter of a political visible Church, as well as of the essential Church. 2. But if by visible Saints, he understand *members*, in contradistinction to Officers (as he sometimes doth, pag. 90. and elsewhere) then we say, either Officers are no visible Saints, nor members of a visible Church, nor may be so considered, which is very unsound; or else, if they be also Saints, then the matter of a visible Church, is Officers as well as people. Or 3. If by visible Saints he understand both members and Officers, considered as visible Saints, then he gives us the matter of a political Church, and not of an essential as he intended to do. The truth is, his distinction of *Totum Essentiale*, and *Integrale*, is not a distribution of a Church into *Species*, (as hath oft been said) but two *modi* or considerations of the same political Church. The same persons as visible Saints are matter of a political Church, as well as of an essential;

all; and Officers considered as visible Saints, are matter of an essential Church as well as of a political. The matter therefore of both, is one and the same. And so in true method, he should have said, The matter of a political or visible Church is either such as are members only, or Officers also; But that had spoiled his design of an essential Church specifically differing from a political Church, which must be *prima Ecclesia*, and have power to chuse and make its own Officers: For if Officers as well as other visible Saints, be the material causes of a visible Church, then they are Integral parts of the same Church; and then, as neither of them are a Church, so neither can properly be *prima Ecclesia*, being both Ingredients of the same *Compositum* together; nor can one of them as materials make another. But taking visible Saints as opposed to prophane and wicked, we consider in the next place, whom he reputes for visible Saints,

2. By visible Saints he means, such as be such either in truth, or according to appearance, in the judgement of charity: And Conf. of faith, he addes, (which should have been put in the conclusion, for so cap. 25. sect. 2. the Reverend Assembly do in theirs;) *the Infants of confederate beleivers under their parents Covenant &c.* otherwise he might have been suspected to concur with Anabaptists, whose conclusion concerning the matter of a Church is the very same with his: For visible Saints so generally expressed, seems to exclude Infants and children, even of visible Saints in their minority, and to include only such as being of years, have (as he speaks afterwards in stating the question, [*their conversations and expressions blamelesse and inoffensive, &c.*]) which how it may be spoken of Infants properly, I leave to be considered.

3. By a visible Church of Christ, he means only a particular Congregation, (as afore) [*Where it is supposed (they are his owe words, p. 15.) there be visible concurrences of many Saints consenting, both to chuse such, and to subject unto such, being chosen:*]) But I believe this conclusion is true, not only of a particular Congregation, but primarily of the whole Catholike Church of Christ on earth; [*Only visible Saints and their children, are fit matter to make up that visible Church of Christ,*] And hereupon I desire it may be observed, that the matter is the very

very same of both the general and particular Church: And if the Form be also the same of both (as shall appear it is hereafter) it will follow inevitably, that the visible Church is not *Totum Essentiale*, divisible into *Species*, but *Integrals*, divided only to members; which will serve for more uses then one.

4. By making of a Church, he means, the first constitution or gathering of a Church, and that none but such Saints may be admitted; So he clearly speaks p 30. [*The question is, whether in the orderly gathering of the Church, such (viz. prophane and scandalous, or ignorant) according to the warrant of Christ, can, and ought to be received,*] upon this explication and stating of the question, I now say, That we do fully agree with him in the conclusion, thus understood. But there are two things wherein we look for and desire further satisfaction.

1. What he means by gathering of a Church. For a Church may be said to be gathered three waies. 1. Out of Heathens, as the Apostles gathered them in the first plantation of Christian Churches. 2. Out of false and heretical Churches, as if any should endeavour to gather a Church out of *Romish, Antichristian Churches*: and 3. Out of such as are reputed true Churches; though much corrupted. This question then is very necessary to be resolved, because one Rule will not serve for all, nor one answer satisfie all. If a Church were to be gathered, either out of *Idolatrous Heathens*, or *Antichristian and false Churches*, the Rule is, *Come out from among them*, 2 Cor. 6. 17. Rev. 18. 4. and the answer to the question is, None but visible Saints and their children ought to be admitted. But if a Church be corrupted, yet confessed a true Church; the Rule is, *Purge out the old leaven, put away from among you that wicked person*, 1 Cor. 5. 7, 13. And the answer to the question is, we must not gather a Church out of a true Church, but reform the Church corrupted, by casting out such as will not be reformed. For I desire it may seriously be considered, whether to gather Churches out of true Churches, be not the way to destroy, not to heal diseased Churches; to destroy many Churches to make up one. In the body naturall, it would be a strange way of cure, to cut off, or take out the sound members, and leave the rotten and diseased either to cure one another, or perish. Yet this is the way of cure,

which our new Chirurgions have taken in reforming (as they call it, but rather deforming) our English Churches: They (which the Anabaptists and Brownists do not, and therefore are more excusable in their separation, if there be any excuse to be made for an unjust separation) they I say, acknowledge us to be true Churches (I fear they will shortly go from their word) and think to cure us by gathering or withdrawing all our best members from us; as if the Apostle when he said, *Purge out the old leaven*, had meant, purge out the unleavened meal, and leave the leavened parts to mend one another. Our Reverend Anthour in this book, pag. 19. saies, [*Holding the Churches of England to be true Churches, is no error,*] and he calls the contrary Tenet of those of the Separation, [*not only extremely rigid, but very unreasonable,*] And our brethren here, some of them expressly grant us to be true Churches; and yet both he and they not only allow, but practise gathering of Churches, out of true Churches; which how extremely rigid and unreasonable it is, let the Christian world, and all reasonable men resolve. And the more unjust it is, for them to gather, or rather to steal away our soundest members, when we and they are entred into a most solemn Covenant, to make a Reformation of a corrupted Church, and not to begin a new foundation of a Church. The Lord lay it to their hearts, that it may never be laid to their charge. But to return to our Anthour: He laid down a good Rule, had himself and others followed it, pag. 28. [*Our Saviour requires time of trial, if they may be healed, and untill that be over, they must be tolerated. Cutting off, is only used, when things come to extremity:*] This course is to be taken, not only with a particular person, but with particular Churches; They are not to be unchurched (which is done as well by taking and gathering out the sound members, as by excommunicating them all) till the time of trial for Reformation be over; which being covenanted for, and endeavoured by us, the way of gathering Churches out of Churches, is most preposterous and pernicious; and the chiefest impediment to our Reformation.

2. The other question I desire satisfaction in, (agreeing in the conclusion with him) is, what degree of visible Saintship is required, to make men members of a visible Church. And this
the

the rather, because our Authour acknowledgeth, p. 20. [*That the expressions of some of their brethren, as also those of the separation, are somewhat narrow at first sight, and seem to require exactnesse in the highest strain,*] And this is done again of late after the scruples made, at such expressions. Hear but one speak, [*You say, Saints in outward profession is the matter of a Church: We judge that Reall Saints (the words are in a different character) uttering in discourse the breathings of the holy Spirit, and experiences of conversion, witnessed in a stricter conversation to be the matter, &c.*] Yea, our Authour himself requires, [*a blamelesse and inoffensive conversation,*] pag. 15, to make a visible Saint as fit matter for a visible Church: But because he also vindicates himself and them from that exactnesse of Saintship, I shall take his meaning to theirs, as he explains it; only I propound some things to their consideration concerning the degrees of visible Saintship, as finding a great latitude therein.

1. Children of parents in Covenant, not only Infants but others of more age, in their minority, such as we call youths or striplings of 9. 10. or 12. years old; are granted to be members, as being fit matter of a Church; who yet have no great *visible Holiness*, but only *federall Holiness*, to make them to be fit matter of a Church; having not much knowledge or inoffensiveness of conversation, to countenance them. See p. 48. f. Their children, &c.

2. Many of years of discretion enough, that have been baptized, and bred up in the Church, have neither eminence of holiness, but the truth only of it (as he speaks, p. 23.) nor yet are [*free from many failings and infirmities, which more or lesse may break out and appear to the apprehension of the Judicious,*] (they are his own words, *ibid.*) yet these are granted to be fit matter and members of a visible Church: But these are not of an unblameable and inoffensive conversation. For as hypocrisie on the one side may stand with great external formalities of Religion, in word and conversation: So *Sincerity*, on the other may be had under great infirmities; which may render the man suspected, to be no Saint, and a grosser sin may sometimes break out, so that a mans charity may be puzzled to make out a right judgement whether to admit or keep in or cast out such a man, as no fit matter of a Church.

3. There may be some seeds of some *spirituall work of God* in some seemingly bad men; [*These (saies he, pag. 15.) We call visible Saints, in whom, in charity we cannot but conclude, there may be and is some spirituall good; These are fit matter of a visible Church, appointed and allowed by Christ,*] This is pretty large, and we trust we may finde many such in our Churches; and therefore not to be cast out, or separated from.

4. Notoriously scandalous men, tolerated in a Church, are to be esteemed members, and so matter of a Church: So himself grants; [*In declining times (a Church being corrupted) when diseases grow deadly, there is allowed, and a toleration of necessity must be so far granted, untill juridice, the evil be examined, the parties convinced, censures applied for Reformation:*] whilst (I say) these are tolerated, they are members to all Ordinances, for themselves and their posterity (so granted to be, *part. 3. p. 11.*) whence it may be a problem, whether notorious sinners living in a true Church, corrupted, may not be allowed to be called members of a visible Church (not gathered the new way) till they can be either reformed or ejected? However, it had been happy for *England* that so much favour had been shewed to our Churches, as is here granted to their own degenerating Churches; *viz.* a toleration of them (without separation from them) till the Church had gotten so much power *juridically* to examine, and to convince the parties and censures applied for Reformation.

5. Upon his former grants, [*1. That not the eminence, but the truth of Holiness is to be attended. 2. This truth may be attended with many infirmities. 3. The judgement of this truth is not infallible, either to Church or Christian: but 4. Is tantum opinio, not scientia: 5. That charity is not censorious; hopes and beleeves all things, ever yields and inclines to the better part, unlesse evidence come to the contrary,*] Upon all these grants (I say) it being a very hard thing to set down the *minimum quod sic*, of knowledge or holiness, to make a man a fit matter for a Church; it would be considered, Whether it were not safer (and more for the peace of the Church) for *charity* to proceed by *negation*, rather then *affirmation*: That is, that in admitting or allowing of members, there is nothing appears to the contrary, but that the party

party may have so much of saving knowledge, and so fair a conversation in holiness, as may consist with true grace? Certainly those that were converted by the Apostles from Judaism or Gentilism at one Sermon, and were presently baptized and added to the Church, could not give any great positive testimony either of their knowledge in Christianity or their holiness of life: And himself answering this very Objection, saies [*This argument is sufficient to the judgement of charity, to hope they are visible Saints, when nothing upon knowledge or proof to the contrary is given in,*] p. 87. But sure it is, some of our brethren here, (and at first in *New-England* too; if they be grown tenderer (since it is well) do require positive signs and proofs of grace and true conversion: witness he whom I named above, *D. Holms* and some others that I could name.

6. And lastly, it would also be considered, that it seems very rational, that some may be accounted (and so admitted) to be matter of a Church, and so members, to some Ordinances, though not to all; Thus it was in the Jewish Church; proselytes themselves were admitted to all Ordinances, but their children only to circumcision; till they were of such an age, 12. years old, say some Rabbines; So it was in the primitive conversions to Christianity; the parents were upon their Baptism admitted to all Ordinances: but their children were only baptized, and when grown up a little, admitted to hearing the word, &c. but not to the Lords Supper (though there grew an error afterwards, to give Infants that Sacrament also:) So it is in the Independent themselves; Infants and younger children are baptized and accounted members, yet not to all Ordinances. I shall adde one thing more; It would also be considered, whether an excommunicate person be not still a member to some Ordinances; to brotherly admonition, and to hearing the word, &c. As amongst the Jews a leprous person was sequestred from his house, and an unclean person from communicating in holy things, yet were they both members of that Church, only they were abstented or suspended for a time, for some Ordinances; And as it is in a diseased body naturall, a leprous, or paralytical member, hath not that full communion from the head or fellow-members, as the sound members have; yet is still a member till it be cut off; So

2 Thes. 3. 14,
15.

Pag. 18.

See p. 48. By
 use actions and
 a fixed atten-
 dance, &c.

So a sick or diseased member of a Church under cure of the censures, as he speaks, is not quite cut off, though suspended from some Ordinances, but is a member still to others. This himself seems to me to grant, when he saies of such as hate to be reformed; [*Let it be supposed such may do so, (that is, be ordinary bearers of the Word) nay, for ought we know they should do so, &c.*]

I know, he disputes against the position of M. *Ruth*. *That ordinary bearing makes a man a member*; But for all that he saies, it would be considered whether *ordinary bearing* of the Word, in a parricular Congregation, with which a man is joyned, and sits down under it, be not one sign of a member of that Congregation, though a sick and diseased member. The end of this discourse in this and the former Paragraphs, is but only this, to manifest, that there are degrees of Saintship, and any one of them sufficient to make a man a member, and fit matter of a visible Church of Christ. And that they who are strict beyond this latitude, are wise beyond what is written, and prejudicious, as to the Churches peace, so to the comfort of many poor Christians, who have not that degree of fitness which they require.

The rest of this Chapter (as also the whole next Chapter) being a private contest between the Authour, and M. *Rutherford*, I shall not intermeddle with it, but leave it unto him to vindicate himself, in the things by him propounded.

CHAP. III.

Of the formall Cause of a visible Church, the Church-Covenant.

WE are now (with him) come to consider of the Formal cause, that which makes the Church to be that which it is, and gives the specifical nature thereunto. His assertion is this.

[Mutuall covenanting and confederating of the Saints in the fellowship of the faith, according to the Order of the Gospel, is that which gives being and constitution to a visible Church.]

Before I come to his particulars, I shall propound some things generally to be considered, upon his whole proceeding: And they are these.

1. Those precious expressions of his, *[That all the faithfull, whether seemingly or sincerely such, scattered up and down the face of the earth, are but like scattered stones in the street, or timber filled in the woods, &c. And that they cannot (to common sense) be thought to make up a visible communion, when they are not only severed one from another, but, as in times of persecution, they may be wholly unknown each to other,]* are unwary and unsafe expressions. For hence it would follow, 1. That the Saints so severed, are not members of the visible Church, and so no members of Christ; Or 2. That a man may be a visible Saint, and a member of Christ, and yet no member of the visible Church. 3. It destroys the Churches being in times of persecution, when the members are scattered one from another. 4. It gives Papists and Sectaries occasion to say, That there hath been no true visible Church (except Rome be one) these many hundred years, because there was no such mutuall covenanting of Saints, as they require to give it being, till either the Independents, but of yesterday, or the Separatists their elder brethren, not much ancienter, entred into such a mutuall Covenant.

2. In the assertion it self, there is this general mistake, that he

O

take s

D. Ames makes the Covenant not the form but the *vinculum* the bond of the Church, the internall form, he saies, is faith, the external, the profession of faith Med. l. 1. c. 31. l. 16, 27. and c. 32. l. 15,

takes the visible Church only for a particular Congregation; applying that to it, which primarily belongs to the whole Catholike visible Church. For it is a mutuall Covenant, that gives the Being to the whole visible Church, and that primarily, as well as to a particular Congregation, and to it secondarily. Inasmuch as a man must, in order of nature at least, and in his way in order of time too, be a member first of the Generall Church, before he be capable to be a member of a particular.

3. There is also a great Defect in his Assertion; For he makes the mutual covenanting to be only of the Saints among themselves; (By Saints he means people without Officers,) whereas the Covenant is made with God or Jesus Christ the head, and with the Officers of the Church, as well as with the members; I say.

The form of a visible Church is a free and voluntary consent of the Officers and members, to walk together, &c. M Bart. lets Modell. p.

59

Sometimes they make no expresse covenanting with their brethren, but only in general terms, submitting to every Ordinance of God, &c. The Way, p. 30

1. The Covenant is made with the Head first; without whom, the covenanting of all the Saints cannot make it a Church of Christ, or the body of Christ: The ligaments that tye this body to that Head, are internally the Spirit of God and Faith, externally the Covenant, made at their first conversion: So M. Cotton expresseth it, *The Way*, p. 2. propos. 3. [*The joyning of faithful Christians into the fellowship and state of a Church, we finde not that God hath done in any other way then by entering them all of them together (as one man) into an holy Covenant with himself, To take the Lord (as the Head of his Church) for their God, to give up themselves to him to be his Church and people, &c.*] Now this is applicable to the whole Church, and to every particular member, as well as to a particular Congregation.

2. This Covenant is also made with the Officers of the Church, So the same Authour speaks; [*By vertue of which Covenant, they were joyned not only to the Lord, and to the Officers, but also to mutual watchfulnesse over one another.*] But say I, this is done virtually and implicitly by every particular Saint at his first conversion: He then enters into a Covenant with God, as afore; and that [*implieth (saith the same Authour) their submitting of themselves to him, and one to another in his fear: and their walking in professed subjection to all his holy Ordinances, (whereof his Officers are one,) and their cleaving one to another as fellow-members,*

numbers, &c.] I ask now, whether this be not the sum of the Church-Covenant, and whether this is not entred into by every Saint, at his first conversion to the Faith? If it be said, this covenanting is not that which the Authour meant, for that is done jointly, but this severally, and so not into a Church-state: I answer, The difference seems only this; *Abrahams* family, and the Jewish Nation were taken into Covenant all together; but Christians as they were severally converted at first: Yet a National Church renewing their Covenant, after their degeneration, may be said to be taken into Covenant together, as well as the Jews.

4. Note again, that this Covenant is made the Form of the Church homogeneous, not political, that is, Saints without Officers (as if they were no Saints.) whereas the Covenant is elsewhere made the form of that Church also. So himself speaks, *p. 72.* [*That which makes a man a Pastor to this people, is the choice of the people, as freely taking of him to be their shepherd and guide, and the engaging of themselves to submit unto him, &c. The acceptance of the call, and engagement of himself to take that charge, &c. And without this Covenanting there neither is, nor ever was, or will be Pastor and flock.*] Thence I inferre, Then the Church homogeneous and political, either are one Church, specifically, having the same form, or the homogeneous Church is no Church properly, without Officers; The Covenant is made between the Pastor and people, and people among themselves, to walk with one another, and with their Officers, in the waies of Christ.

5. Lastly, The form of a visible particular Church, being the very same with that of the general visible Church, viz. the covenanting with the Lord Jesus the Head, with the Officers, and with one another, in a professed subjection to all Christs Ordinances: it follows (as I said before) that the visible Church cannot be considered as *Totum Essentiale*, but as *Totum Integrale*; and that particular Churches are not *species*, but members of the general, having part of the same materials, Officers and people; and part of the same Form, the Covenant: And that particular Congregations or Companies, are called Churches, because they have the nature of the whole in the Integrall parts

Fides est forma Ecclesie. Fides enim ut in singulis fidelibus existens distributive est forma vocatorum: sed in omnibus collectivè spectata, est Ecclesie forma. D Ames Med. l. . c. 31. l. 52. The form of an Organical Church is the mutual profession, agreement, or consent between Minister and people, to administer and submit unto the Ordinances of Christ, among themselves, according to the Rule of the Gospel. M. Cotton Way cleared, par. 2 p. 27.

parts thereof. So himself sometimes speaks, p. 51. [*Where Pastors and Teachers are set and exercise their work; where members are knit and compact, there must be a particular Church: Being then Spirituall Cities and Corporations, the members (mark that) must contain in them all the essentials which make up the whole:*] But (say I) the material essentials are Christ the Head, Officers and people, the formall essentiall is the Covenant; therefore particular Congregations where all these meet, are members of an *Integrum*, not *Species* of a *Genus*. And so much in general.

We come now to his particular considerations; And 1. what this confederating is, it is manifest by that which hath been spoken already; A mutuall engagement in such a state to walk in such waies as may attain the end thereof. For the clearing whereof he propounds two considerations.

1. [*It is free for any man to offer to joyn with another, who is fit for fellowship, or to refuse: & as free for another to reject or receive such who offer themselves; therefore that they do joyn, it is by their own free consent and mutuall engagement, which is the cement that soderes them together &c.*]

To which I say, 1. It is free, when there are many Congregations for a man, upon just occasions, to joyn himself to this or that; but it is not free for him to joyn himself with none: And if there be but one, suppose at the first conversion of a part of a Nation, or in an Island, it is not free for him not to joyn with that Congregation; But he is bound by his Covenant of Christianity, to submit himself to every Ordinance of God, whereof this is one, [*to joyn himself to some one or other particular visible Church of Christ;*] They are the words of the Authour of the *Way*, pag. 2, prop. 2.

2. It is also free, for a Congregation, upon just reasons, to receive or refuse another offering to joyn with them: But if there be no just occasion, but the party be fit for fellowship (as he speaks) coming attested for his Christianity by sufficient witnesses, it is not free for them to refuse him; For he hath a right to all Ordinances wherever he finde them, being a member of Christ; and there is a duty lies upon him, wherever he comes among Christians, to joyn himself unto them, and therefore they ought

Act. 9. 26.
See himself
par. 4 p. 10.
f All who are
believers, &c.

ought not to reject him: Hence their joyning together is not from their free consent altogether, but from a Divine Law, or the general Covenant, which requires the one to joyn, and the other consequently to receive. Look then what it is that gives a man right to the Ordinances, that necessitates him to joyn with others, where they may be had, and them to receive him. And the power which they have over one another, flows not primarily from their mutuall explicit consent, but from the generall Covenant of the Gospel, which as it engageth them to God, so to one another, to walk in all the waies of God, and to watch over one another; Their explicit consent, only is a renewing of that Covenant, and ties the knot faster, to a necessary duty.

2. His second consideration is this, [*This Covenant should be of such who are first themselves visible Saints, &c.*] To which I say, First, This is the same which was spoken in the former Chapter, concerning the matter of a Church, and this is supposed of all professing Christians, by the Covenant of the Gospel. they all are or should be fit, to be members of any Congregation, and upon their admission to baptism are taken to be such; and therefore no greater care need be taken in their admission into any Congregation, then was fit to be taken in their admission to Baptism; for then they were admitted members of the visible Church. 2. Upon this ground, that which he addes, *favours of too much scrupulosity*; [*There is great cause why such who are thus to engage themselves, should be careful and watchfull to search seculously, and labour to be acquainted with each others finesse, and sufficiency in judgement, and spirituall discerning to such a service,*] For 1. This was never practised (nor could be) in the first gathering of Churches; All that beleev'd, and were baptized were added to the Church, and hold communion in all Ordinances, without any such search or triall. 2. This is a great prejudice to weaker Christians, who shall be neglected and despised by stronger ones, to their great regret and grief. And 3. Is a ground of division, heart-burnings, and separation amongst brethren, who though they have been thought fit to be baptized, yet not to be members. Is not this to have the faith of our Lord Jesus, in respect of persons?

4. What fittes doth he require? [*Sufficiency in judgement and spirituall discerning.*] This is, to make all Christs flock, to be of one strength and growth in graces. And what shall then become of the weak? who must either be wholly cast aside; or else gather together (for that is their duty also) to strengthen or rather to weaken one another: which is to scatter, not to unite the flock of Christ, *We that are strong ought to bear the infirmities of the weak, and not to please our selves*, Rom. 15. 1.] Our great Shepherd doth not so gather his flocks; He tenders the weak, and gathers the lambs in his arms, &c. 5. The fear is (and experience proves it) the plot is, by some men to gather, not only the strong, but the great and wealthy professors together, and to keep out the poor, as both troublesome to instruct, and chargeable to maintain, and so not fit for such a service. 3. That solemn Fasting and Prayer, used now in *New-England*, at the gathering of a Church, was not in use in the primitive times: They did not first convert Christians and baptize them, so making them fit materials for a Church, and then gather out of these (by such a scrutiny as afore) a select company, to make up a Congregation, picking and choosing the chiefest members; (which would have been the way to make weaker despised ones turn Heathens again) but they were all daily as converted, added to the Church, without any more ado, whether of greater or lesser sufficiency of judgement and spirituall discerning; And when they grew to such multitudes that they could not meet in one place, they did not go and gather a Church out of a Church, the eminentest Saints to make up a Church; but indifferently fell into Congregations, as was most convenient by their dwellings or other accommodations. What the practice of *New-England*, is now, I know not: But I have heard it reported, That at their first coming thither, many whom we esteemed sound and godly, could not get admission into Church-fellowship, to their own grief and scandal of their Churches.

2. How the Covenant is expressed is his next undertaking; which he saies, is, [1. *Explicitly, by an open profession of this Engagement in the face of the Assembly*: 2. *Implicitly, when by practice they do that whereby they make themselves engaged to walk in such a society, according to the Rules of Government &c.*]

Before

Before I go farther, I cannot but observe, 1. That the implicit Covenant whereby men make themselves engaged to walk in such waies, by such Rules, &c. is not only their fixed attendance upon all services, &c. but also and primarily the Covenant of Christianity, entred into at their first profession of Religion, which without any explicit Covenant engageth them to such waies, &c. which he and others take little notice of. 2. That also is to be noted, that this distinction quite destroies his design, which is to prove the necessity of an explicit Covenant (for so his Arguments prove, or nothing) and yet he grants here and after, an implicit Covenant is sufficient: For he saies,

[Thus the people of England in their Parishes, constantly hold them to the fellowship of the people in such a place, attend all the Ordinances, submit thereto, &c. By such actions, &c. they declare that by their practices, which others by open profession.]

This is enough to spoil the whole businesse; For if this be for substance the same with their explicit Covenant; what need so much trouble to the Churches of Christ, concerning the necessity of an explicit Covenant? and unchristian unchurching all those Churches that are not so constituted? especially considering that they engage themselves to no more then they were bound to before, by their first profession of Religion, to submit themselves to God, and to watch over one another in all the waies of God, in all their Relations, of Pastor and people, brother and brother; And what need any gathering of Churches out of Churches, to distract and divide them, when they are rightly gathered already? The Anabaptists and Separatists, most of them deny us openly to be true Churches: our brethren give us good words, sometimes telling us they esteem us true Churches; but in deeds they deny it; both by refusing to hold communion with us, in those things which they acknowledge right; and also in gathering members out of our Churches, which really conclude us not to be rightly constituted; The Lord lay not these sins to their charge. But he goes on,

[An implicit Covenant preserves the true nature of the true Church, because it carries the formalis ratio in it, by which a Church is constituted.] By this way, not only the Churches of
Old

See Papers of
Assemb p. 47,
71. and p. 100.
in answer to
Dissent. Bre-
thren,

Old England but the Churches of Rome it self, may be said to be true Churches (which yet we and they deny) in respect of the *formalis ratio*, an implicit consideration, to submit to their Priests and fellow-members: And if there be any failing, it must be either in the matter, they are nor visible Saints, though they professe the Christian Religion; or they have not the truth of Doctrine as their Rule to walk by; but the form of a Church they have, and it's the form that gives the being; Rome then is truly a Church, but not a true Church. As a man that hath a rational soul, is truly a man, though he be all over leprous. Let them consider it.

We judge their solemn confession of their faith, and expresse open covenanting to walk with such a body of Saints, &c. to be the manifest form: D. Holms Epist. to the Way cleared, p. 4.

The Way, p. 3.

2. *An implicit Covenant in some cases may be fully sufficient, as if it consist of such who were children to parents confederate deceased &c.*] And I pray, Is it not so with all or many Congregations in *Old England*? They therefore need not another Covenant to their constitution, but rather another Covenant for their Reformation (if that we have taken be not sufficient) which some men have exceedingly obstructed by their stealing (it is no better) of our soundest members from us. I could say again, The Lord lay it to their hearts, but not unto their charge. But he adds,

3. [*It is most according to the compleatnesse of the Rule, and better being of the Church, that there be an explicit Covenant:*] Let any man shew that Rule in Scripture as necessary, and we are satisfied. There may be found some Instances in Scripture, of Gods entering into Covenant with men, and men with God, and with one another: but Rule or Precept none is produced by himself or others: Hear one speak for all, [*which kinde of covenanting with God, we finde diversly translated in Scripture, and every way sufficient for the constituting of a godly society, to become a Church unto God; Sometimes by silent consens; Sometimes by expresse words, by writing and sealing: and whether their cleaving to their brethren and Officers be expressly mentioned, or included in their general profession of subjection to all Gods holy Ordinances, we account it all one.*] And yet he gives his Reasons for his Assertion.

1. *Thereby their Judgements comes to be informed and convinced of their duty:*] But this information and conviction is rather from

from the instruction of the Officers in the implicit Covenant of Religion, then from the covenanting it self.

2. *They are thereby kept from cavilling and starting from it.]*

And 3. *Their hearts stand under a stronger eye, &c.]* All this is done by Information of the nature of the generall covenant of grace; when implicitly men engage themselves, to walk up to the rules of the Gospel, in all Relations to God and men, both privately and publickly:

Of Cohabitation.

Of this we spake before, about the precincts of Parishes or Congregations; yet we shall consider what he saies.

1. *Such cohabitation as is necessary for the dispensation of all Gods Ordinances is required,]* But (say I) 1. That is likely to be in Parishes and Precincts discreetly limited, as neer together as conveniently they may: For such may more conveniently exercise all Gods Ordinances in publicke meetings, and also better perform those other duties of watching over and admonishing one another; then those that dwell as far asunder as *White-chaple* from *Westminster*, and perhaps further.

2. *Cohabitation in the same strictnesse, is not required in all; special calling and publicke employment call for exceptions:]* True; but then the question is, Whether these, whose special calling calls them to Residence in such a place remote, are not upon the former reasons required to joyn with that Congregation where they reside, supposing equal purity and liberty of Ordinances; otherwise a man by removing his dwelling might be freed from publicke sanctification of the Sabbath, and partaking in Ordinances for a long time together: And for this reason also, to avoid division and separation, by neglecting if not despising the Ministry and Ordinances, where he comes: As for his instance of Merchants, the liberty we grant is sufficient: They may, upon testimony of their godlinesse, joyn themselves (yea, are bound to joyn themselves) to any Congregation pure and orthodox, during their abode there, as members thereof, till God shall send them home. All he seems to allow them is, to attend their course (of trading) not to joyn to another Congregation as a

See Defence of
9. positions,
p. 160.

As members for
a time. Det of
9. pos. p. 113.

member, lest their Pastors at home should lose their credit and profit of so good a sheep: [*Yea (saies he) though they be absent for many years, yet they may be said to cohabit, because their place of abode is there in the issue.*] But first it would be considered, whether such a calling be lawful, which puts a man upon a necessary want of all Gods Ordinances for many years. And by the same reason, he that is once a member of an Independent Church of *London*, may be said to cohabit here, though he dwell at *York*, or further, for many years: but I forbear. Grant but what we hold and think to be the truth, That he who is a member of one Church, may be a member of any, upon just occasions of removal, and the matter is at an end.

Reasons of the Covenants.

1. *Visible Churches are Ecclesiasticall Corporations, therefore they receive their being from a spirituall combination:*] We have several things to answer.

1. Visible particular Churches are not properly distinct Corporations, as Cities are: but rather distinct companies in the same Corporation. For the whole visible Church is but one Corporation, or Body, or City, or Kingdom of Christ, and Congregations are but members of that Body: as himself doth often acknowledge.

2. The difference is evident, Corporations civill have their distinct Charters, and so require distinct combinations and agreements: but all Congregations (as the whole Church) have both one Charter, and so have a freedom to all priviledges, whereever they come; and are engaged by former Covenant to perform all duties to God and one another, in all relations: As a Roman Citizen was free of all the Corporations in all the Provinces of the Empire. And suppose all the Cities of *England* had the same Charter with *London*, that every Tradesman may set up, without opposition, without any agreement in any of them; (which some say is the Levellers design:) Such a Corporation is the whole visible Church, as the Apostle seems to insinuate, *Eph. 2. 19. fellow-Citizens with the Saints (of any place) and of the Household of God.* Yea, himself acknowledgeth as much,

pag 5. [*The Ordinances are to be found in the Word, and now under the Gospel, they are and ought to be same in all places, amongst all people, at all times, &c.*]

3. Those Texts of Scripture produced, where the Church is called a City, an House, the body of Christ, &c. are not (as he saies) necessarily to be taken of particular visible Churches, but of the whole Church of Christ militant on earth; For besides that some of them are spoken of the Apostles and Prophets, who were not fixed or set in any particular Church, being Officers to the whole Church; His own reason is applicable to the whole Church, as well as to particulars, viz. [*Pastors and Teachers are set, and exercise their work in the whole Church, though mediante Ecclesia particulari:*] As the Ministers of the City are said to be set in London, with respect to their particular Parishes, which are members thereof; or as the eye is said to be set in the body, because it is set in the Head, a part of the body: [*and the members of the whole body are knit and compact, and effectually edifie one another:*] In the whole body of Christ, as well as in the particular: As the fingers are knit and compact with, and effectually help one another: and the whole body, as well as with the hand: And his following words are applicable hereunto; [*Being Corporations and spirituall Cities, the members must contain in them all the essentials which make up the whole, &c.*]

4. I shall only adde this, That the following the Metaphors of Scripture too far in the resemblances of the Church of Christ to a City, Body, Kingdom, &c. hath led the brethren so far out of the way of Truth, that they have lost themselves and it: as I shall give them further account ere long.

Hitherto I have spoken only to the Antecedent, I adde now something to the consequence: For hence it may appear, That there is no necessity of an explicit combination or covenant, to give being to that Corporation. It was granted before, that an implicit covenant was sufficient, not only that which he expresses, that is, [*When in practice they do that which others doe by their publike profession:*] But the general Covenant of Religion (as hath been said) doth implicitly engage them to God and one another, in all relations, to unite and perform all duties:

only we say, It is lawful to binde our selves by new obligations of mutual consent and Covenant, to the performance of those duties, (as to keep all Gods Commandements) for the greater securing of our false hearts therein; Hence also it follows, That the explicit Covenant is not so necessary as the cement or soul of this Corporation, (as he asserts) but is only as the new pointing of a building, that is, weather-beaten, as we say, and use to do; That is, it is nothing but the renewing of the old Covenant, when a Church needs some Reformation. In a word, hence that comparison of [*polished stones, giving no being to an house, unlesse conjoynd and compacted together,*] is not lutable to the case. For these stones of this spiritual building, are not only hewed and polished at their first conversion, but also conjoynd and compacted with the Head and body, at their Baptism: And that is the House or Building properly, the particular Congregations are but the fittings of the several rooms of the House.

Lastly, It is to be observed, That all this while he is speaking of a particular Congregation *homogeneall*, or without Officers; but then his Texts produced, 1 Cor. 12. 28. Ephs. 4. 12. &c. will not serve his turn; for they speak of a Church with Officers: And himself saies, [*These being spirituall Cities and Corporations, the members must contain in them all the essentials which make up the whole,*] But say I, Officers (as part of the matter of the whole Church,) are essentials of the whole: therefore they must be contained in the particular Churches; But then again say I; These particular Congregations so constituted of the materials of Officers and people, are not *Totum Homogeneum*, but *Heterogeneum* or *Integrale*, unlesse we may say, That a particular Congregation is both Homogeneal and heterogeneal in several respects, which how it may be truly spoken, I know not; unlesse in this sense; That though the particular Congregations consisting of heterogeneous parts, Officers and members, may be said to be *Totum heterogeneum*, with respect to themselves: yet with respect to the whole Church, they may be called similar and homogeneous bodies; that is, because they (as members) consist of the same essential parts that the whole doth; I illustrate it by these similitudes:

The

The several rooms of an House consist of Heterogeneous parts, stone, timber, mortar, &c. in themselves; yet because they contain the same essential parts with the whole, may be said to be similar or *Homogeneous* bodies; or members with the whole. However, let it be observed, that what he speaks of a particular Congregation without Officers, is applicable to a Congregation with Officers; and so the form of both being one and the same, they are not two distinct Churches properly, but rather the particular Church so called without Officers, is not a Church, as hath been often said already. This of his first Reason.

See M. Bartlets
Model p. 34.
Similar parts
of the Carbo-
like, &c.

2. [They have mutual power over each other (being before free) to command and constrain, in case; therefore they must by mutual agreement and engagement be made partakers of that power.]

1. I answer to the consequence; It appears by his Word (*must*) that he pleads for the Necessity of any explicit covenant; and yet confesses, that an Implicit covenant is sufficient; yes, in some cases fully sufficient: He acknowledges our Churches to be true Churches, by an *Implicit Covenant*; now I ask, Have not these members a mutual power over each other? If so, what need an *explicit Covenant*, unless to renew and quicken the former?

2. To the Antecedent I say, They were not free before, but under the general *Implicit Covenant*, to unite and perform all duties one to another, and to submit one to another, in the waies of Christ manifested in the Gospel; And consequently they had power one over another, before their mutual re-engagement: The explicit Covenant only ties the knot faster, I will suppose a company of Christians at *Rome* or *Corinth*, not yet in Church-fellowship, by such a mutual explicit Covenant; and I ask, whether if any of these walk irregularly, the other Christians have not power over him, to admonish, to withdraw, &c. and to do all duties to him, which he gives to those in Agreement, even to proceed to excommunication.

3. He will say, No; [I may as a Christian rebuke such a man walking offensively; But if he will not hear me, shall I call in one or two? he departs the place; refuseth to come, &c. because one

Congregation hath no power over another, &c. but over their own members they have, &c. I answer, 1. I will suppose (which I think was truly so at first) the Church of *Jerusalem* was not divided into distinct Congregations of a long time; but were all one Church (the whole visible Church then extant) and governed in common; all his inconveniences might fall upon that case: A brother walks offensively, I admonish or rebuke him; he will not hear me: I call one or two, he departs the place; I tell the Church, he refuses to come. Hath the Church power over him or no? It should seem not, by his way, for they are not in combination, by mutual explicit Covenant; If they have no power over him, his inconveniences fall in here. If they have power, it must be by that *Implicit Covenant* of Christianity, we have so often spoken of. And surely by this alone they have a power to proceed with him according to the Rules of the Gospel: If a brother will depart or refuse, he may, at his own perill, it is contrary to his duty and engagement, and it is his greater sin so to do. 2. But I shall put it home to him in his own way. One in Covenant with his particular Congregation walks offensively, another rebukes him, he will not hear: he calls one or two more, he departs the place (and renounces his Covenant perhaps too) he refuses to hear them; they tell the Congregation, they convent him, he refuses to come, departs the place: what then? They excommunicate him, what cares he for that? Is this any more then that other Church, not in Church covenant explicit, might have done? Nay in his own way, the case is worse; If they excommunicate him, another Church will receive him, and his Church, nor many Churches together, have any power over another Congregation; In the *Presbyteriall* way, he that is excommunicate out of one Church, is outed of all, and none may receive him. And though no one Congregation hath power over another, yet many Congregations combined have power over each one: If he say, those Congregations combined are joyned by mutuall agreement, or else they had no such power; and so it is in regard of the members of a particular Congregation: I answer, it is true; but this combination is in part prudential, and necessary only for order and better exercise of the power, both in *Classes*, and in particular Congregations; because

cause it is not possible for the whole visible Church to meet together, either to partake of Ordinances, or to exercise the Government. I shall shut up this with answering his expostulation, p. 53. [*Severall Christian men come from far, where Churches are planted. By what right or power can this Church charge or challenge him to sit down in this society? or by what duty is he bound to close with them, in that way, &c.*] I answer, it was his duty to close with any society orthodox and pure, wherever he comes to partake of all Gods Ordinances, by that *implicit Covenant* of Christianity. And they consequently have a power, as a Church of Christ, while he resides there, to charge and challenge him to sit down with that society: and he ought not to refuse it, nor they him. The non-consideration or not granting of this, is the ready way to loosene and confusion; whilest every man by the *New Way*, hath a Liberty, or rather Licentiousness, or Toleration, to joyn himself to any society, they joyn themselves either to heretical Assemblies, or to none at all. The wofull effects whereof *England* groans under at this day.

As for Reverend and Learned *Whimker*, whose Testimony he makes use of, p. 52. As he grants, but what we yeeld, that every particular Church hath a power over its own members, and that without any explicit Covenant (for he knew of none such in his Time; but only that *Implicit one*, confessed to be in our Congregations, and sufficient by this Authour:.) So he crosses the Fencer of the Independent way, in asserting a general councill, to have more power then any particular man or Church, which if it be granted, plucks up the foundation of Independency; *videlicet ipse*. I come to his third Argument.

3. *Voluntary combination makes a man a member of a Classis, therefore the same makes a member of a Congregation.*

This Argument is wholly granted; but not as absolutely necessary in either of them, but for better and more orderly partaking of all Ordinances and censures. For if it were possible, that all these Churches and Classes, and every particular member of them could meet in one place, as one Church, they had the same power that now they have divided: Not by any *explicit Covenant*, but that *Implicit Covenant* so often named. For the

Not as being but one Congregation, but as being the whole Church
Ans to the Dissenting Brethren concerning Ordination,
 p. 196.
 whole

whole visible Church is but one body: and the impossibility of performing all duties together, necessitates this distinction. If they would consider this, that the visible Church generall (and not the particular Congregation,) is *Ecclesia prima*, out of which particular Churches, as Colonies or Corporations, are sent abroad; they would easily see their mistakes in Independency. This error is the ground of many more, if not of all the rest. To me it seems clear thus; A Minister one or more go into the Indies, convert many thousands, and baptize them; But a good while wanting fit Officers, do not gather or rather sever them into Congregations; Is not this a kinde of *generall visible Church*; and necessarily before the Congregationals? A Church it is, and a part of the body of Christ in that state; for they are *Baptized into one body*: yea, a kinde of political body it is, for here are heterogeneous parts, Officers and people; but a particular Congregation it is not, in the new sense; for as they are many more then can meet in one place, so they are not combined by any *explicit Covenant*: whence it fairly is concluded, The whole visible Church is *Ecclesia prima*, &c.

4. *None can be admitted into a particular Congregation, without the approbation of the whole; therefore it must be done by a special combination:*] I answer, That this is the same in substance with the second; where it hath been declared, how far the one hath power or priviledge to joyn or refuse; and also what Liberty the Church hath to receive or refuse: Such persons as are fit matter, visible Saints, ought neither to refuse to joyn with a particular Congregation; nor ought the Congregation to refuse to approve of such. What power such a Congregation have to chuse their own Ministers and Rulers, (which is made a ground for approving or disapproving members that offer themselves) shall be considered hereafter. The last Argument is

5. *From Induction, It is not Christian affection, nor cohabitation, nor meeting in one Assembly, nor Baptism, &c. that gives the being to a Church, Therefore it is their mutuall covenanting:*] I answer, (as M. Rutherford does, not in his sense) the enumeration is not sufficient. For though it be true, that Baptism and profession of the truth, makes a man (I say not as he, a member)

ber) capable of Church-membership any where: yet it is not necessary that the *explicit Covenant* be it that gives the Being, seeing the *implicit* will sufficiently serve to do it, as he hath often granted.

CHAP. V.

Whether Baptism give Formality, or make a member of a visible Church?

Although I own not the Affirmative part of this question, nor I think did M. *Rutherford* so intend it, but the Author mistakes his meaning, by some incautious expressions of his, which it concerns M. *Rutherford* to answer; yet because the consideration of some Assertions of the Author will conduce much to the clearing of the whole controversie now before us; I shall presume to anticipate M. *Rutherford's* answer, and speak to some particulars, but very briefly.

1. In his first Reason, he undertakes to prove this Assumption; [*That the Church considered as Totum Essentiale is before Baptism: For Ministers are before Baptism; Else Baptism may be administered by such who are not Rulers, Pastors or Teachers; which is denied by all Orthodox Divines, &c. And there must be a Church of Believers to choose a Minister lawfully: For none but a Church can give a call, and without a call, he cannot administer.*]

How far I have disliked that expression, [*the Church considered as Totum Essentiale,*] and disproved it, I desire the Reader to look back and consider; But there are many things in this last Discourse subject to just Exceptions; I shall note some.

1. That Ministers are before Baptism, (except in one particular instance of *John Baptist*, who was extraordinarily raised up to baptize, not being himself baptized, that we read of) is neither found in Scripture nor practice: Inasmuch as ordinarily

no man can be a Minister, but he must be first baptized.

2. That the Church as *Totum Essentiale* is before Baptism, is also a great mistake; For no man or men, are so much as members of a particular Church, or have any power to unite themselves into a Church, till first they be baptized; much less to chuse themselves a Minister. Indeed a man or childe may be a member of the general visible Church, before Baptism; but for such, to gather themselves into a particular Church, by his new way of covenanting, before they be baptized, I beleve he nor any ever read or heard of.

3. That Ministers are before baptism of others, is very well proved, because else baptism may be administred by such who are not Pastors or Teachers, which as it is the error of many Anabaptists, so is denied by all the Orthodox: But the consequence of this *Enthymema*: Ministers are before Baptism; therefore the Church as *Essentiale Totum*, is before Baptism, is now denied: For if there can be no such Church before they be baptized, nor Baptism before there be Ministers, the Argument runs strong to the contrary: Ministers are before Baptism, therefore Baptism is before the Church particular as *Totum Essentiale*, as rendring them capable of that Church-communion or combination.

4. That a Church of beleivers is before the Ministers, is also not to be admitted: For (as was said) they cannot be a Church before they be baptized; nor baptized without a Minister; therefore if baptism be before they are a Church, and Ministers necessary to baptize them; the Ministers must needs be before the Church: which their principles seem to deny.

5. That a Church considered as *Totum Essentiale*, should be before the Church ministerial, as *Totum Organicum*, is also not to be granted. For there must be Ministers, and so a Ministeriall Church, before there can be a Church *Essentiall*; For men must be baptized before they can combine into a Church *Essentiall*; and they cannot be baptized but in a Church ministeriall: therefore a Church ministerial is before a Church *homogeneall* or *essentiall*; and that's *Ecclesia prima*: Indeed their Churches are before their Ministers, which they make to themselves; But from the beginning it was not so, the Ministers were before the particular Churches.

6. That

6. That there must be a Church of beleivers to chuse a Minister lawfully; is not a sound assertion: For if, according to the fourth position above, the Minister be before the Church, as by Baptism making them fit matter for a Church; then the Minister may rather be said to make the Church, then the Church to make the Minister (for that he understands by choosing) and consequently the Minister is before the Church. Only a distinction may help to make this Assertion Orthodox; the Church may be said to chuse or make a Minister two waies; 1. By giving him his Ordination or power to administer; 2. By choosing of him when ordained to be their Minister: In the latter sense, it may be granted sound; but in the former, it hath neither precept nor practice, in Scripture, or all Antiquity, and is a fancy of this last age; as shall appear hereafter.

7. His supposition p. 56. is not sufficient to make out the Assertion: [*A man, a godly zealous Christian, goes and converts Pagans, I ask, whether these may not joyn in a Church-fellowship, and chuse that man Pastor? therefore there is a Church before a Minister, and so before Baptism:*] I should answer, Not so, till they be first baptized, they cannot joyn in a Church-fellowship; and so cannot chuse that man Pastor, much less make a Minister: and how shall they be baptized without a Minister? I will put the supposition further: That man that converted those Pagans, suppose himself to be converted but not baptized: How is he capable either to be made a Pastor by unbaptized ones, or to baptize them? Therefore they must either live and be a Church unbaptized without a Minister, and so are no true Church; or they must send for a Minister to baptize both him and themselves, so to put them all into a Church-order, and then the Minister and Ministerial Church is before the essential: or lastly, they must acknowledge another visible Church general, whereof these are members; which how far they will grant, I leave them to consider.

8. That Assertion, [*That none can give a Minister a call, but a Church (such as he speaks of) and without a call he cannot administer,*] is liable also to Exceptions; For 1. this begs the question, that a Minister cannot have any call, but from such a Church, which is denyed by us. 2. It confutes it self, for if the

Church call the Minister, it presupposes him a Minister before their call : I know they hold, the Churches call or election makes him a Minister : but this also is the Question between us, and therefore begs the question : 3. 'It also presupposes, the lawfulness of gathering Churches out of Churches, and then gives these people so gathered, or rather separated from true Churches, power to make their own Ministers. But suppose an hundred men should separate from an hundred Congregations (in a settled Church) and go into a place by themselves within this Nation (where there are Churches and Ministers) and agree in their Church-fellowship; will he or any man say, This is a Church before Baptism, and before Ministers, and Ministerial Churches too? Were they not converted and baptized by Ministers in Ministerial Churches? and is it lawful for them to renounce those Ministers and Churches, and to make one of their own? we would gladly see either a Rule or an Example of such a practice : And why they may not as well renounce their Baptism as the Churches and Ministry, I am yet to seek.

9. To conclude, This first Argument, as it is accompanied with many mistakes, so with this, (common to it with the rest :) That it supposes M. *Rutherford* did mean, that Baptism gave the Form to Church-membership; or makes a member of a visible particular Church : whereas I believe M. *Rutherford's* meaning was no more but this, That Baptism and profession of the Truth, is that which gives right to a man to be a member of any particular visible Church; for so his words following seem to explain his former words; [*By this we are all the Citizens and Domesticks in-churched and received into the visible Church :*] If M. *Rutherford* meant otherwise, I shall leave him to express his own sense. But this being admitted, both this and all his following Arguments, fight against a fancy of his own mistaking; And so I shall dismiss them; Only speaking a word or two to the third.

This Tenet doth of necessity evidence the Church of Rome to be a true Church, thus : Where all the members are true members, there the Church is a true Church : But all the members in the Church of Rome are true members, for they have true Baptism, which is the form of true members, Therefore] I answer, both the proposition

proposition of the first Syllogism, and the proof of the Assumption are denied as false; The proof, because it supposes *M Ruth.* to hold Baptism to be the form of a member, as was said afore: The proposition is not true, upon his own principles; For suppose one of his Congregations to prove totally heretical, but yet not excommunicated, I would argue thus; Where all the members are true members, there the Church is a true Church: But all the members *hereticall* tolerated are true members, therefore, The Assumption which only he can deny is his own; [*If the Church either through connivance, negligence, or indulgence, shall tolerate sinfully such evils, and evil persons in the state of membership, they cannot deny them the priviledge of members,*] What follows hence but that an *heretical Church* is a *true Church*, which I believe he would never grant. But what if I argue upon his own principles, and prove the Church of *Rome* to be a true Church? Where all the members are true members, there the Church is a true Church: But all the members in the Congregations in *Rome* are true members; This I prove, because they have the form or formality of true members, that is, a Church-covenant, or mutual confederating, as he speaks: how he or any for him should avoid the conclusion, I know not; both the propositions (the parents) being his own, he must needs own (the childe) the conclusion springing from them. I would avoid it thus: By distinguishing upon the *major*, It is one thing to be a true member, and another to be truly a member, so to be truly a Church, and a true Church; I apply it thus; The Church of *Rome* is truly a Church, having in his sense the formality of a Church, a Church-covenanting, explicit or implicit; but she is not a true Church, but heretical and Antichristian, as overturning (as left by consequence) fundamentals of Religion; As in the particular Congregations Independent, a wicked member, or an Heretick tolerated, is truly a member, but not a true, that is, a sound member; And supposing all the members or the greatest part of them wicked or heretical, it is truly a Church, but not a true Church. And so I leave this Chapter, Only adding this, That many Independents deny the Church of *Rome* (so called) to be at all a Church, which how they can justify, let them consider.

par. 2. pag. 11.

CHAP. VI.

Whether profession makes a man a member of a Congregation.

Forma accidentis (Ecclesie) nihil aliud est, quam interna fidei externa professio. D.A. Med. l. i. c. 3, l. 17.

THIS Chapter and Question proceeds upon the same mistake of M. *Ruth.* meaning; as if he meant, that profession of the Truth were the Form of membership properly, and did make, that is, constitute a man a member; whereas he intended no more but this, That profession of the Truth (with Baptism) doth declare a man to be a member of the generall visible Church, and gives him right to be admitted a member of any Congregation, and to partake of all the Ordinances whereever he comes: And thus I might leave the whole Chapter to M.R. to give it answer. But I shall crave leave to Anticipate his Answer in some things, as serving to clear the controversies betwixt us: His Arguments are.

1. *Profession in some cases hinders Baptism, as if a man profess the whole Truth, yet holds all Churches ill gathered, and therefore refuses to be baptized: therefore it hinders membership:]* I answer.

1. This is a contradiction, that a man should professe all truth, the whole Truth, and yet hold all Churches ill gathered, for that is as much as to hold that Christ hath no true Church on earth; which is contrary to Scripture. A fundamentall error will cast a man out of a Church, therefore it will keep him out: but to deny any Churches rightly gathered, is a fundamentall error.

2. Whom may we thank for this grosse error, now too common, that all Churches are ill gathered, but Brownists and Anabaptists and Independents? who have talked so long of, and practised gathering of Churches out of Churches, that they have bred these scruples, concerning not only ours, but their own Churches, and almost destroyed all Churches.

3. *This profession cannot restore membership when lost, therefore it cannot give membership. The power which jurisdiction cast him out, must jurisdiction take him in, that is, the Congregation,]* To this I say.

I. We

1. We intend it of giving right to membership, not the actual existence, his profession, when he is cast out, will give him right, though the power that cast him out must restore him to the possession.

2. As the violation of his profession by scandal, &c. was the meritorious cause of casting him out; so the renewing of his profession is that which gives him right to renewed membership, without which the Congregation could not take him in. So the Argument seems to run from the meritorious cause to the instrumental, which is no good kinde of reasonings.

3. *This profession gives no interest to any particular Congregation, therefore it gives no actual existence to a member: The Antecedent is thus proved, This profession is equal to all, as well as to any one, therefore can give no appropriation to any particular: Besides, all the members of the Church-Catholike are comprehended within particular Congregations, therefore he must be a member of some of them; or else he comes not within the number of members,*] *It is profession of faith that gives a man fellowship in the visible Church, The Way cleared,* par. 2. pag 40.
I have divers things to note.

First, This proceeds upon the same false supposition, that M. R. meant, that profession makes a man a member of a Congregation, whereas he means it only of a right to any.

Secondly, It proceeds upon another false supposition, that no man can be a member of the Church visible, except he be a member of a particular Congregation, or that there is no visible Church, but such a particular Congregation; which will appear to be otherwise in these cases.

1. Suppose a Minister go into an heathen countrey, and there convert a person, and baptize him, or many particular persons, &c. making them fit matter for a Church; but not yet gathered into a Church by a mutual covenant: I ask, Are these members of the visible Church or no? Of a particular Church they are not, therefore of the Catholick or of none. If they be members of a Church, then 1. There is no necessity of his explicit covenant. 2. There is also a Church visible, which is not a particular Congregation. All that can be said, as I suppose, is but this, that they were baptized into that particular Church, from whence the Minister came (as some say, the Eunuch was) but then I adde, I suppose also, that Minister to be a member of none of his gathered

Pag. 70.

thered Churches, and so the difficulty recurs.

2. I may suppose another case, The particular Church is by persecution or otherwise dissolved (himself puts it somewhere,) The members cease to be of that Congregation; nor are they yet joyned in Covenant with any other: I ask again, Are these members of the Church, or no? of a particular they are not, therefore of the general or of none; and then his own Argument falls upon himself, All members of the Catholike Church are comprehended within particular Congregations: But these afore are not contained in any particular Congregation, therefore they are no members of the Church.

Thirdly, Whereas he saies, [*This profession is equal and indifferent to all Churches, therefore it gives no appropriation to any;*] It's granted with respect to actual existence; but not in regard of the right. For I would argue thus, taking his own proposition; That which is equal and indifferent to all (that is, to give him right to all) will give him right to any particular Congregation, which is the thing intended.

Fourthly, His addition by way of illustration of those words, [*No more then if a woman love all Christian men with Christian affection, therefore she is a wife to this or that man,*] is not suitable to the present debate: For there must be a particular engagement of her affection, by an explicit consent, to make her a mans wife, an implicit will not serve the turn. But an implicit covenant will serve, and is fully sufficient to make a man a member of a Church; as he granted above: Doth he not then contradict himself, when he saies here, [*It is not a general profession will serve the turn, but there must be a peculiar engagements and appropriation to this or that particular body.*]

His fourth Argument, [*Then the Church hath authority over him,*] hath been spoken to before: And his fifth in part also, which is this, [*If profession would give membership, then a man might make himself a member of a Congregation, whether they would or no:*] We say, profession gives him so much right to membership, that upon manifestation thereof, no Congregation ought to refuse him. Himself saith, [*A person hath his first right to a Sacrament (and say I, to all Ordinances,) because he hath an Interest in the Covenant of the Gospel, of which it is a Seal.*]

Hence

Par. 2. p. 65.

Hence I inferre, whoever is entrusted in the covenant of the Gospel, (and is baptized, professing the faith,) may lawfully be admitted to that Ordinance, may and must be admitted by the Congregation; and may be said to have a right to all Ordinances whether they will or no; and so be a member whether they will or no: meaning, he ought to be admitted, and they ought not to refuse him; But he addes, [*He must come as it is a right order, that is, he must be a member of a particular Congregation; not this or that in particular:*] 1. This seems a contradiction; A man that is a convert, and so in the covenant of the Gospel, hath right to baptism, provided he be a member of a particular Congregation, that is, before he be or can be a member of a particular Congregation, which he cannot be till he be baptized: 1. A man cannot be a member of a particular Congregation, but he must be of this or that Congregation; and yet he saies he must be a member of a particular Congregation, not this or that: How these agree, I see not.

Q. Whether a member of one visible Congregation be by baptism and profession, and standing in Covenant, a member of all the Congregations on earth.

This Question, as the former, proceeds upon a mistake; and being rightly stated, is no more but this: whether one so qualified as afore, may not be, that is, hath not a right to be a member of any Congregation, whether by providence he shall remove and come to dwell. All his Arguments for the Negative do therefore mistake the question, as intended of his actual being a member to all Congregations at once. And by this distinction all his Arguments are easily dissolved: I shall therefore only propound some reasons very briefly for the Affirmative.

1. Every visible Saint is a Citizen of the Saints, and of the household of God, *Eph. 2. 19.* therefore he hath a right and interest in any part of the whole Corporation (the whole Church is the City of God) and in any room of the House, wherever he comes, he is actually a member of one Congregation, but habitually he is or may be a member of any, being a member of the whole Church.

par. 1 pag. 280.
See par. 2. p. 30.

2. One excommunicated out of one Church, is cast out of all Churches; therefore one admitted to any one, is admitted in right to all; The Antecedent is granted by himself, and all his way: The consequence is clear, because there is *par ratio*, of excommunication and admission.

See *Vind. Clav.*
p. 38. & c.

3. He that hath communion with the Head, hath communion with all the members, to make use of them, as occasion serves. But every visible Saint hath communion with the Head: Therefore,

4. Independents themselves do both allow and practise as much as we assert; the liberty of communion (and consequently of membership) of Churches; and that in 7. particulars; *The Keys*, cap. 4. see *Vind. Clav.* p. 38. & c. Now there can be no just reason given, why he that hath liberty of communion in the Sacraments and other Ordinances occasionally, may not, if he remove and fix himself in any Congregation, be a member of that Congregation. These shall suffice at present.

Before I shut up this Chapter, I shall only observe what he saies, pag. 66. in these words: [*There is a specifying, or so speak more narrow, an Individuall formality, which makes a real difference in the particular nature of this Church from that. This Congregation differs really from another, habent se ut res & res, therefore there must be grounds, whence this reality of difference must proceed.*] I answer.

1. It hath been proved before, That Congregations do not differ specifically one from another; They are not *Species generis*, but *membra integri*: and members of the same body do not differ specifically; Take his own way; A Congregation gathered of particular Saints, is a member of the whole Church, and yet an *Integrum* to its particular members: I suppose no Logician will say, those Saints differ specifically one from another: they differ as members, not as *species*: say the same of particular Congregations.

2. They that agree in the same matter and form, doe not differ specifically but accidentally. But particular Congregations agree in the same matter and form; The same matter, visible Saints; the same form, the covenant explicit or implicit: Therefore,

3. His

3. His reason, because *habent se ut res & res*, therefore they differ really from one another, is very unreasonable, unless there be no difference of things, but specificall: *Disparum* in Logick; *habent se ut res & res*, yet differ not specifically, for then they should be *contradictoria*. The members of the body naturall; *habent se ut res & res*; yet differ not specifically. And if all Congregations be but members of the same body, they may differ in some accidental circumstances, as bigger or lesser, purer or impurer, but not specifically.

For the rest, [That in all voluntary covenants there is no difference, but in the peculiar and individuall engagements betwixt party and party: Should a man say to a servant, I am a Master of servants, therefore thou art my servant, and must do my work; Or should a people of one Congregation come and say to a Pastour of another; The Covenant is common to all, therefore you are our Pastor, and must do the work of our Congregation &c.] To this.

1. The necessity of this voluntary explicit covenant, is disproved afore, and denyed by himself; an implicit covenant is sufficient: and that bindes, though there be no explicit covenant: It is not so betwixt Masters and Servants, there is no such implicit covenant that bindes every servant to be servant to every Master: But there is an implicit covenant, that of the Gospel, that every Christian must serve Christ the head, and by love every member serve one another; which bindes, though there be no voluntary, or rather explicit covenant (for the implicit is voluntary:) As in the body natural, the case is plain: There is no explicit covenant that the hand shall serve the foot, &c. yet the foot may challenge the service of the hand &c.

2. The like may be said of a Pastor and people; There is an implicit covenant, that the Pastor shall serve the people of God whereever he comes: and that the people shall obey and maintain the Pastor whereever they come: Now hence it follows, That the Pastor is bound to be Pastor to such a people: and people bound to obey, &c. without any explicit covenant: And a man coming to such a Congregation may say to the Pastor, You are my Pastor, and must do my work; and he may say to the man, you are one of my flock, and must obey, and contribute to my maintenance.

Pag. 67.

3. That voluntary or explicit consent of Pastor and people, and people among themselves, is not absolutely necessary; but only either natural, because all cannot be sheep to one shepherd, nor one Pastor to the whole flock: or prudential, for the better order and expediency of the service of God, &c.

4. Lastly, That of Husband and wife, [*That a man should be a general husband to all women, &c. because marriage-covenant is common to all, seems strange at first sight, &c.*] I say, the strange-ness is clear in the example, but is misapplied to the case; Similitudes must neither runne of four feet, nor yet be strained too hard: The difference is apparent: For first, An explicit covenant is necessary to make husband and wife, an Implicit will not serve, but an Implicit covenant is sufficient, to make people and Pastor; And secondly, Pastor and people are not properly husband and wife, (as they strain the comparison) for then they might not separate till death; but we finde that our brethren themselves can upon a greater advantage either give a Bill of Divorce to, or at least desert their wife, their gathered Congregation, and married by explicit covenant, (perhaps not for fornication neither:) And besides, the application of this comparison sounds ill, as too much complying with that Paramount of Rome, who calls himself the Spouse or Husband of the Church, *videtur ipse*. But let this be observed again, That the overstraining and following of Scripture-Allusions and Metaphors too farre, hath carried the Independents very farre out of the way of truth; As we shall perhaps give them to perceive again hereafter.

CHAP. VII.

Objections against the Covenant, answered.

I Purpose not to take upon me to vindicate all M. Rusherford's Arguments in this Chapter, (though I conceive it not hard to be done) but leave it to himself to do, in his own way. I shall make only some Observations upon those things which I conceive will help to clear the controversie of the Church-covenant which

which is yet before. He premises certain Distinctions before his Answers, which I shall consider,

1. Relation, *As such, is not the foundation of a free Covenant, because there be some relations founded in the acts of nature, without the knowledge of the parties; as twins born together, or children born shortly after one another: they have relation of brother and sister, &c. and the duties issuing therefrom have their rise from the impression of the Rules of nature.*]

Sol. And such is the Relation spiritual of all that are regenerated or converted, one after another, and the duties issuing therefrom, have their rise from the Impression of the Rules of Grace, or of the Gospel. And therefore such relations and duties may be multiplied without any covenant at all; as he speaks of the other,

2. [*A Covenant once made by mutuall and free agreement of the parties, may be communicated to others without their consent, viz. to their children, &c. So that a Minister is a Minister to children of parents who have chosen him; and the children thereby in covenant with the Church.*]

Sol. This makes against himself, who hath pleaded so much for the necessity of an explicit covenant, when an implicit is sufficient.

3. [*Amongst such, who by no impression of nature, rule of providence, or appointment of God or reason, have power each over other, there must of necessity be a mutuall engagements, &c. As betwixt Prince and People, Husband and Wife, Master and Servant, and in all Corporations.*]

This rule may be granted in *Theſis*, but it fails in the application. For 1. There is an appointment of God before any explicit covenant, one with another (of which he speaks,) that all that enter into the covenant of the Gospel, are in a relation one to another, and stand engaged in all duties publique or private, one to another, without any explicit covenant. 2. The instances of Prince and People, Husband and Wife, &c. are not pertinent: for there is required an explicit covenant, and an implicit will not serve the turn, which here is confessed sufficient.

4. *This Covenant once made, if any relations be inferred, and be virtually in it, or result from it, there needs no new covenant*

to require the exercise of them.] And this is just the case of such as enter into the covenant of the Gospel; Those relations that result from it, of Pastor and People, brother and brother, member and member, and all the duties incumbent upon those relations, require no new covenant to the exercise of them. As (to make use of his own similitude) he that bindes himself to be a covenant-servant, bindes himself to walk with his fellow-servants in the family, according to the order thereof, &c. So it is in the greater Family of God, He that covenants with God to be his servant in any place, as Steward or otherwise; bindes himself to walk with all his fellow-servants in the Family, according to the Orders thereof, in any relation that results from his first covenant. I make use of his own words again, p. 70. [*As a man is a creature, he must do homage to God, and duty to his fellow-creatures:*] So he that is a Christian, must, in that he is a covenanted Christian, do homage to Jesus Christ, and all duties to his fellow-Christians, in all relations resulting therefrom. As the parts of the Body natural do homage to the Head, and duty to their fellow-members. Nor need there any new covenant, unlesse it be only as a stronger tie; as a man may take an Oath to binde himself to necessary duties, to which he was bound before.

5. [*Covenant of the Gospel may be taken largely to include whatever is warranted by the Gospel, so this Church-Covenant is included in it, or strictly, for Believe and live: (so it is not the Covenant of the Gospel: But we take Covenant of the Gospel to be that, [I will be their God, and they shall be my people.]*

Now to profess to be one of Gods people, as it includes that particular *Believe and live*, so it includes also obedience to all the commands of God, which fall upon men, in any relation to God, or one another; And though the Church be dissolved, they are still bound to the duty of that confederacy (the contrary whereof he asserts pag. 70.) wherever they have opportunity to exercise them in another Church, though the actual exercise be sometimes hindered. The general or implicit covenant is sufficient, and yet he pleads for the necessity of an explicit covenant: [*There is (saies he) a peculiar Covenant betwixt Pastor and People, which is not the Covenant of the Gospel.*]

He

He hath often said, The Implicit is sufficient; The Gospel saies, *Let him that is taught in the Word, make him that teacheth him partaker of all his goods:*] If a man come and sit down under a Minister, this Rule of the Gospel bindes him to maintenance of that Minister, though there be no explicit covenant at all between them: All that can be said, is, (but what himself saies, pag 72.) That this explicit covenant sometimes (for sometimes the Implicit will serve) makes him a Pastor to this people, rather then to another: which is only a matter of order and conveniency; not of absolute necessity. And therefore when he saies, in answer to the first Argument of M. Ruib. [*I will ask any man living, whether any man can charge another to be his servant, or he him to be his Master, unlesse there be a mutuell engagement: The like may be said, touching a Minister and people.*] He might have remembred, that he hath confessed often, that an implicit covenant will serve between Minister and people, but not so between Master and Servant, Husband and Wife: And withall, the comparison fails in the main legge: For Minister and people (and so member and member) are not properly Master and Servant; but as hand and foot, eye and hand, &c. of the same body, to the same Head: For I ask, Which is the Master? the Minister? they make him indeed but the peoples servant, entrusting him with the Keys: Or the people? they are to be subject to the Minister by the Rule of the Gospel: They are indeed fellow-servants in the same Family, but in a subordination, e.g. The Steward and inferiour servants are not as Master and Servants, but both servants to one Master: As then, he that agrees with his Lord to be a Steward, needs not make a covenant with the servants; but the Relation results from his covenant with his Lord; and the duties flow from that Relation; both of the Steward to the other Servants, and of the servants to the Steward: And they are by vertue of their first covenant, the one as in place of a Steward, the other as servants to perform all duties of their relations. So it is with a Minister and people: He that devotes himself to Christ as a Minister, hath the place of a Steward, to him first, and then to his people, in all the duties of a Minister. And he that devotes himself to Christ as a servant or member, is first Christs servant, and then subordinated

1 Cor. 4 1.
Ministers of
Christ and
Stewards of
the mysteries
of God.

The Pastor is
the Minister of
Christ as well
as of [his own
flock. Defence
of 9. positions,
p. 131.

minated by the government of his Family, to all duties, to Christ, and to his fellow-servants or members, in what rank soever he stands. Hence it may appear that 1. A Minister is first made a Minister to Christ, the Lord of the Family, before he be a Minister to the people, and consequently the Minister is before the Church. 2. That therefore the peoples choice doth not make a man a Minister, but only to be their Minister to avoid confusion, division, separation and schism: which this new Independent way of gathering Churches, and making Ministers, hath, doth, and will necessarily draw after it.

By what hath been said already the Arguments of M. Rusherford are easily vindicated, and his answers to them easily dissolved: But I shall leave it to M. Rusherford to vindicate them more fully: I shall presume only to take notice of some passages here and there.

1. He puts this Paradox upon M. Rush. [*That a Pastor may have a calling from the Church, before he is elected by a particular Congregation, and so a Pastor of all people, and of no particular people.*]

But 1. This proceeds from their own erroneous supposition and practice, making the Church before the Pastor; and giving them power without Officers, to make Officers: For the Apostles for certain were Pastors or Ministers, before there was any gathered Church; nor were they elected by any particular Church, after Churches were gathered; will he say, an Apostle was *Individuum vagum*, a Pastor of all people, and yet of no particular people?

2. All the Reformed Churches (till the new Anabaptistical, Brownistical way was invented) do ordain Ministers for a people before they are designed to a particular people in order of nature.

3. Suppose a Minister of a Congregation dissolved; is he not a Minister before he be elected by another Congregation? Doth he return into the state of a Lay-man or common member? It is so in the Independent way, but such a thing was never heard of, in the Christian Church, till these last and worst times.

2. The next Paradox is this: [*That a person may be a member of the visible Church, and yet be no member of it,*] which thus he will prove from M. Rush. words; [*He that is no member*

ber of a particular Congregation, is no member of a visible Church, But a Pastor may be a member of a visible Church, and yet, &c. therefore he may be a member and no member.]

But 1. again, This seems a Paradox only to them, that deny any general visible Church at all, and holding only particular Churches, which is confuted above.

2. This argument may be retorted upon himself. For thus I argue against his Church covenant, and gathering of Churches. If all the members of the visible Church be members of particular Congregations, then there is no need of gathering Churches or any explicit covenant at such a combining: The reason is, they are already gathered, and members in covenant with some particular Churches: And if there be any such gathering of members, it's injurious to those Churches, a stealing of members rather than a gathering of Churches.

3. If all the members of the visible Church be members of a particular Congregation, how could M. C. say, [*That they* The Way, p. 77 *that come from Old England unto them, come over to them as members of no particular Church at all:*] therefore they are members of a visible Church, and yet no members of a particular Church: For that a man once a member of the Church of *England*, should without any fault of his own be made no member, is such a Paradox, or rather Heterodox to the Churches of God, as the world never heard till these last times.

4. I put it home once more in their own way, upon their own principles: There may be visible Saints, not yet gathered into a Church way: These are (saies he) like so many hewn stones, not yet laid in the building; or loose pearls not made up into a bracelet: Now I would ask, Are these members of a visible Church or no? If any say No, then a visible Saint may be no member of a visible Church, for he is not yet of a particular Church: and so he is a member of a Church and no member: If he say, they are members of the visible Church, then a man may be a member of a Church; and yet no member of a Church: There is no way to avoid this, but by granting a general visible Church: as well as particular visible Churches, which are the members of that, which yet he doth deny.

5. One thing more, he saies pag. 84. *Materials of gathered Churches*

Churches with us are such as have been converted by Ministers in their several Congregations;] Whence I would inferre.

1. Then they were members of a visible Church, before they were members of a particular Congregation; I mean gathered their way, without which they hold Churches not rightly constituted; and so again were members and no members.

2. If the materials of their gathered Churches were converted by Ministers in our several Congregations, Then a Ministerial Church, as also Ministers, are before their Churches, considered as *Totum Essentiale*.

1 Tim. 1. 10.
ἀντὶ παντός τινι.

3. It is an ingenuous confession of this Authour: For it clearly holds out this to the world, That they are but Nurses at the most of our begotten children; or rather they do but steal our children from us, upon whom we have spent our strength: which how they will answer to God, I know not, let them consider.

M. Rutherford had said, It is an unwarrantable way, to say, that Pastors as Pastors are not sent to Indians: He answers, *[There is warrant enough to affirm that, evidence enough to prove it; as shall appear in the handling of Ordination, and power of a Pastor.]*

But 1. he granted that the Apostles as Pastors did convert and plant Churches a little before, p. 84. and if they did, why may not Pastours also be said to convert and plant Churches?

See *Vind. clav.*
pag. 45.

2. If Pastors as Pastors are not sent to convert Indians; then only private men must convert them or none;

3. He promiseth to prove this Assertion, when he comes to the Ordination of a Pastor. But I finde little said to it there: par. 2: pag. 63.

CHAP. VIII.

*of the Church as Totum Homogeneum, and the
precedency of it.*

Note, Here
should have
come in the
Constitution
of the Church
as Totum Inte-
gre.

THe Question here propounded is this, [*Whether a company
of Beleevers, visibly consociating, are truly called, and are
in truth a Church before they have Officers:*] That is, as I take it,
whether a Church essential is before a Church Ministerial, orga-
nical, or political, for these are all one thing: For the resolving
of which, he premises a distinction: [*When the Church is called*

See pag. 95.
Marg. Jurisdi-
ction fraternal
and official,

Ministerial, that word may be taken in a double consideration.
1. Generally, as implying any delegated power in the exercise of any
Church-acts: so a company associated have power of admission of
members, and election of Officers, &c. 2. Strictly, for an office-
power, &c.] But this distinction is meely begged, not proved.

1. That the power or rather liberty for people to associate into
a Church-way, is ever called a delegated power, or such an act,
a Church-act: For this power every single beleever hath, viz.
a liberty to associate with any Congregation, yet no man ever
said, that this was a delegated power, or a Church-act; much
lesse was this liberty ever called a Ministerial power. Nay rather
it is a duty, and there is consequently a necessity for every be-
leever to associate with some Congregation (as was said
afore) and therefore very improperly called Ministeriall. 2. It
is also begged, not yet proved, That either they have power to
elect, that is, to ordain their own Officers: (except in an ex-
traordinary case, and *prima vice*,) or that they have power with-
out all Officers to excommunicate their Officers: though they
may withdraw from them, which every private brother may do.
We consider his Arguments.

[1. God hath set Officers in the Church, therefore the Church
is before the Officers. As the setting the Candle in the Candle-
stick presupposeth the Candlestick, &c.] I leave M. Rush. to an-
swer for himself: But I say,

1. The Text is misapplied, 1 Cor. 12. 28. For it imports as well
that the Officers are before the Church, as the Church before
the Officers. This is evident thus.

1. The Apostles are said to be set in the Church, but they were before the Church, for they gathered it by converting the single members, and uniting them into a Church.

2. When the Pastors are said to be set in the Church, it implies, the Pastors were Pastors, before they were set in the Church; as the candle may be made before the candlestick, though it cannot be set in it before it be made. So there is nothing gotten this way.

3. The Officers or Ministers must necessarily be before the Church, and a ministerial Church before the homogeneous: for how could they be converted, and be baptized, without a Minister, or be fit materials of a Church, so to associate, &c. as often said afore.

4. The Text speaks not of a particular Church, but of the general visible Church; at least, it is controverted, and must not be begged; The Apostles were never set in any particular Church, &c.

4. Those comparisons of a Candle and Candlestick, Corporation and Mayor, Husband and Wife, are strained too hard, as hath been often said. And M. Ruth. saies well, *The Church is the Candlestick, not simply without Candles.* For 1. When Christ threatens to remove the Candlestick, he means, to unchurch them by removing the Candles, the Ministers: For he speaks it primarily to the Angel, secondarily to the Church; q. d. I will remove thee, and with thee the Church: Himself confesseth as much, p. 93. [*It is true, to remove the Candlestick is to remove the Ministry:*] but he addes, [*because the Ministry depends on the Church,*] We say, because the Church depends on the Ministry; And if the Ministry be totally removed, the Church ceaseth to be a Church. The Church without her Officers, for a while, is said to be a Church, because she is a part or member of the visible Church; but that is improperly, as was said afore. And if he presse the Allusion too hard, and say, [*It isrosse to all mens apprehensions, that the Candlestick should be no longer so then the Candle is in it:*] It is as proper for us to say, [*It isrosse to all mens apprehensions, that a candle should be no longer a candle then while it is in the candlestick:*] Is it not true of this or that particular candlestick and candle; That this candlestick

was

was before this or that candle ; and that this or that candle was older, and so before this or that candlestick ? So a Pastor or Minister may be before this Congregation, and a Congregation may be before this Minister ; though from the beinning (as I said) the Ministers that convert and baptize the members of a Congregation, must necessarily be before them.

2. *If the Church be not a Church without Officers, then as oft as the Officers die, the Church dieth also :*] I answer.

1. It doth cease to be a Church properly so called ; yea, when it had Officers, it was but improperly called a Church (as we have proved above) being only a member of a Church. 2. If they continue ever without Officers, they must needs cease to be a Church. And if there were not a visible Church, and a way of making Officers, from whence Officers may be supplied, they would cease to be a Church, and die with or not long after their Officers : He implies, that Churches may be dissolved by persecution, p. 70. And in this place, he comes somewhat near this that we say ; [*It is granted on all hands that where Officers are not, there is no communion in the Sacraments :*] But say I, where there is no communion in the Sacrament of Baptism, there can be no Church long : For if none can baptize but a Minister, and there be no Minister to baptize their children (as well as none to preach and instruct them) they cannot continue to be a Church : therefore ere long there will be no Church-communion, and consequently no Church. 3. But the help is, (as they were before but a member of the whole Church, so) they are members still of the whole visible Church, which allwaies hath in it Officers in one place or other, which Catholike visible Church, they denying, bring themselves to these and other absurdities. But he seems to illustrate, rather than to prove his assertion by an Argument *simili*: [*Doth a Corporation when it puts out a wicked Mayor, destroy their liberties, and nullifie their Corporation ?*] These comparisons (which illustrate a thing much, but prove little) do often deceive our brethren : For a Congregation is not a Corporation properly, but a member or company of a Corporation. Now though a Corporation by some particular priviledges contained in their Charter, may have power to put out a wicked Mayor, yet no one company

Pag. 89.

of the Corporation, can do it, much lesse the common people of a Corporation: So a Classis or company of Officers have power to reject Officers for heresies and other wickednesses, which the common members have not power to do. He therefore begs the Question when he puts that Question, [*When the Church hath just occasion to reject her Officers, &c., Do they then destroy themselves?*] For 1. Let the peoples Charter be produced, where they have power granted them (in an ordinary regular way) to make and unmake their Officers; or the comparison is strained too far, and proves nothing. 2. The Question now in hand is, Whether people without Officers be a Church or no: and he not only supposeth them to be a Church, but also to have power to reject their Officers: Both which (he knew) are by us denied.

But that the Church Ministeriall, and so Ministers, are before the Church Homogeneall, we have proved at large, Chap. 5. Thither I referre the Reader, and go on to the next Question.

CHAP. IX.

Whether there be any Presbyteriall Churches in the New Testament, or only Congregationall.

THIS Question concerning the Presbyterian Churches, and the Congregationall, for the place of it, should fall in far lower, after the discourse of a Church considered as *Totum Integrals*, as himself here confesses. But seeing he leads us this way, we must follow him. And here he doth two things.

1. He sets out the nature or essence of a Presbyterian Church: which he makes to consist in three things. 1. There must be several intire organicall bodies, consisting of Officers and people. 2. A combination of those neighbouring Churches in Government, for the common good of all. 3. These are to send their Rulers to that end, and people to submit to their jurisdiction and determinations.

2. He

2. He laies down some grounds for discovery of such a constitution, and they are these three.

[1. *There is no jurisdiction but it ariseth from order or office, which stands by the appointments and institution of Christ,*] But this seems to be contradicted in the Margine, p. 95. where he distinguisheth jurisdiction into fraternal and official; which is the same for substance with that other distinction of Ministeriall power, c. 8. p. 90. generally and strictly taken; Fraternal jurisdiction seems a contradiction in *adjecto*; for the fraternity have no order or office, (which himself takes to be one and the same) and therefore by his own Rule have no jurisdiction. The only salve is, that he saies, it is fraternall jurisdiction in a large sense; A large sense indeed, and the common people of a City may as well be said to have fraternal jurisdiction in the governing of the City, as the brethren in the Church: Seeing neither of them have any office or order to exercise jurisdiction: Let it be observed, that these Brethren are forced to coin new distinctions, to maintain their New way; as new Governours in a State coin and mint new money to countenance their Authority: It was never heard in any age of the Church, in the Schools, Pulpits, Writings of Learned men, that jurisdiction was ever intended of any but official jurisdiction. And himself saies fully to the point, [*The very nature of the terms gives in testimony to this Truth, Executio juris, or dictio juris, the authoritative proclaiming or executing of this kinde of power, being jurisdiction. This Act presumes a Ruler, and that an Office, and a call to a place of power fit for that end and office.*] Now to speak of fraternal jurisdiction or ministerial delegated power to the Fraternity, is to confound the notion of things clearly distinct, and portends the confusion of that way that coine such distinctions. See par. 2. p. 48. f.

[2. *There is no jurisdiction or Rule can be exercised, but only by the Officers of Christ:*] This Rule is true, but then he should have distinguished of the Acts of Office or Order: For though the Fraternity may exercise some acts, yet not those which are properly official; much lesse those that are in all mens judgement the highest acts of Office or Rule: Such as are Ordination of Ministers, and excommunication of members or Officers: So they

See Vind. Clav.
p. 36. f.
The Keys.

they confesse, [*Ordination is a work of Rule, The Way, p. 48.*] The dissenting Brethren say, [*Excommunication and deposition of Ministers are the highest acts, Apol. Nar. p. 9.*] But these they allow to the Fraternity, as is often affirmed by this Authour, and M. Cotton, and the rest: Now thus I argue, Ordination and Excommunication, &c. are highest Acts of Office or Rule: No Jurisdiction is to be exercised but by Officers appointed by Christ, that's the Rule; But the fraternity are no Officers appointed by Christ; therefore they cannot exercise Jurisdiction in any act of it, much lesse in the highest acts which yet they grant, to the contradiction of reason and themselves.

[3, *Such an Officer (saies he) needs no other power to execute his office, nor can any power hinder him in it,*] That is wholly granted, when he is lawfully called to act his power. He hath habitually power in himself alwaies to exercise his power; but he needs opportunity or a call to put it into act: And when he is called to act it, no other power can, that is, ought to hinder him in it. But it must be remembred, that a man in office needs a call to exercise his power: As in preaching and baptizing, &c. a Minister hath a power to exercise those Acts in his own, or other Congregations, when he is called, and none may hinder him; so much themselves do grant and practise: And as for the Act of censures or excommunication, though a Minister or Elder hath habitually such a power, yet he cannot exercise it alone, but in a conjunction with others: Those other Acts he may put forth singly and alone, supposing still a call: But these latter he cannot put forth but in a combination; in his own Congregation, so in a Classis or Synod, supposing him lawfully called thereunto: So that though there be no power to hinder him in exercise of his power; yet there is something more required to bring it into Act: And if it be so in a Congregation, we see yet no reason but it may be so in a Presbyterian Church: we shall attend his reasons against it.

Arg. 1. [*Churches combined have no more power then before their combination, for they have no more Offices nor Officers then before, Therefore there is no jurisdiction Presbyteriall.*] To this I answer.

1. The Antecedent with its proof, are both denied; for those Acts

Acts of Government in a Classis, proceed not from a new power or office; but are Acts of the same habitual power and office, called forth into Act, and extended for the good of the whole; The case is just the same, in a Congregational presbytery; or the Church Congregational, wherein he places the power of Government; The members or Officers combined have more power united then single: yet that proceeds not from any new power or office, but is an Act of the same power united and extended, which can do more then single, *vis unita fortior*: No single member or Officer can excommunicate another member, but united they can: And as this is for the good of the whole Congregation, that the whole Church as they, or the Officers united, as we say, should have power over particular persons: So it is for the good of many Churches, that the whole Classis should have power over the single Congregations.

2. M. Cotton and himself grant a power to Synods more then See *Vind. Clav.*
to particular Pastors and Elders of a Congregation, yet require pag. 55.
no new Office or Officers; Government is an Act of many in a combination more or fewer, resulting from Order or Office (as he saies) and is not of any one Officer single; Look then, as Jurisdiction or Rule in a Congregationall presbytery, arises from the Office, but cannot be exercised but in a conjunction; and no new Office or power is added, but is an Act of the same Office-power united; So (if there be the same reason or necessity of Classical Jurisdiction or Presbyteries, as of Congregational, as experience sufficiently, if there were nothing else, manifests there is) the jurisdiction of a Classical presbytery ariseth not from a new Office, but is only an Act of the same Office and Officers in conjunction, &c.

Arg. 2. [If they have Jurisdiction over all the Churches in the combination, then they are Officers to them all: But that makes way for pluralities, Tot quots, &c.] And a little after thus he writes: [These authoritative Acts issue from him, either as a Pastor or as no Pastor, (as to his flock, or not his flock,) If as no Pastor, then Jurisdiction is exercised by one no Pastor, contrary to the Rule: if as a Pastor, then he is a Pluralist, &c.]

1. The ground of all these seeming absurdities is this, A double false supposition. 1. That there is no Church universall visible;

Defence of 9.
positions, p 133

sible; And 2. That a Minister is a Minister only to his own Congregation. The first whereof is confuted above, the second will fall after it: For if a Minister be first a Minister (*ordine natura* at least) to the Catholike visible Church habitually, and may act in any part of it occasionally, upon a sufficient call; then he may be actually a Pastor of a particular flock, and yet occasionally exercise his pastoral power to other Churches, *e. g.* It is clear, and granted by themselves (in doctrine and practice) in preaching and administering Sacraments, in other, or to members of other Congregations, (which is all one) without any danger of being a Pluralist: Now thence, thus I argue: These Authoritative Acts he exercises upon other Congregations, issue from him, either as a Pastor or no Pastor: If as no Pastor, then an Act of Authority or Office (such is that of administering Sacraments acknowledged to be, though they allow of preaching by a gifted brother) may be exercised by one out of office; If as a Pastor, then he is a Pluralist, Non-resident, &c. wherein many of the Brethren here, who have many Lectures beside their own Congregational cure, will be found as guilty as most of those in the Prelates times.

2. I bring it nearer home to themselves: Those Acts of Jurisdiction, in Censures, &c. which a Minister puts forth in his Congregation; they issue from him either as no Pastor, but then an Act of Rule may be exercised by one out of office: or merely as a Pastor: But then (by his third Rule) he needed no other power to execute his office, nor can any power hinder him: Now this is evidently false, for he cannot singly and alone exercise his Jurisdiction, but in a conjunction with others: and then it follows, that if he would exercise such an Act of Jurisdiction alone, there is a power that can hinder him, that is, the other Officers; whence it is evident, that this power issues not from him merely as a Pastor (for it issues also from a Ruling Elder) but as a Pastor or Elder in conjunction: And if this be so in a Congregational Presbytery; why may it not be so also in a Classcal Presbytery, without those absurdities charged upon it? See a further and fuller answer to this Argument in the *Answer of the Assembly to the Dissenting Brethren*. As for those particular Differences of the Acts of a Pastor in his Congregation,

tion, and in a Classis, I shall leave them to M. Rub. to make them out.

Arg. 3. [*To sever Jurisdiction and Teaching, is to part things which God hath joyued together. For both issue from the office of Pastor and Teacher, &c.*] To this many things may be said,

1. Jurisdiction and Teaching are not inseparable; for the Ruling Elder exerciseth Jurisdiction but teacheth not.

2. Hence it follows, that Ruling doth not alwaies issue from the office of a Pastor or Teacher, but from the office of a Ruling Elder also.

3. They making a Pastor and a Teacher two distinct Officers, it might be said, Teaching issues not from the office of a Pastor, but of a Teacher.

4. This separation which is made of Jurisdiction and Teaching, is only in the Act, not in the Habit or Subject; The Pastor of a Congregation when he teacheth, doth not exercise jurisdiction in censures; nor when he censures, doth he at the same time teach: though when he teacheth, he is habitually a Ruler; and when he rules, he is habitually a Teacher; Both meet in the same person, not in the same Act: yea, they are not capable of meeting in the same Act; because he teaches single and alone, but cannot exercise an Act of Jurisdiction, but in a combination with others: whence the Argument is of no force: For they are no more severed in a Classicall, then in a Congregationall Presbytery: They are habitually joyued in both, and in both actually severed.

5. He so carries this Argument, to my apprehension, as if the Presbyterians did think, that a Pastor might not exercise any Jurisdiction in his Congregation; but only in a classical Presbytery; which is a great mistake: as they cannot but know, who read their books: The rest that follows for two leaves together, concerns M. Rub. and therefore I shall not trouble my self or the Reader with it.

Arg. 4. [*A Classicall counsell laies a burden upon the teaching Elders which God never laid, nor are they able to discharge it, that is, a care of many flocks;*] But I answer,

1. Why, saies he, it laies this burthen only on the Teaching Elders? Are the Ruling Elders entrusted with it, or able to bear

it? It seems they may, because they only Rule, and their great Acts of Rule are but occasional, and they teach not.

2. It begs the Question, to say, God never laid it on the Teaching Elders: For if they be Ministers habitually to the whole Church, they ought so farre as able to take care of the whole, though actually they be confined to a particular Church.

3. If the burden be so, unsupportable, why did God lay this burden upon the Apostles? and yet *Paul* saies, Upon him lay the care of all the Churches: Then a Pastor may occasionally take the care of many Churches: The Elders also that come to *Jerusalem* to the Synod, and thole they found there, thought it both a duty, and no burden to take care of many Churches; yet the Apostles themselves did not actually and constantly take care of many particular flocks, but for the most part occasionally, where they came: and so it is with Pastors of Presbyterian Churches.

Lastly, Synods are accounted an Ordinance of God; (and a Classis is but a lesser Synod; a Synod a greater Classis) and in Synods the Pastors and Elders do take care of many particular flocks, in things that concern them all: Therefore God hath both laid this burden on them, and gives them power to discharge it. The contest that follows between *M. Ruth.* and him; I undertake not to maintain: I only take notice of one passage, and commend it to the consideration of his brethren here, concerning preaching by Gifted brethren: His Argument against it is thus: [*He that useth his generall calling so, as that he destroies his particular, he useth it disorderly: for these are in subordination, not in opposition: But so to preach (being gifted, as in the example given) is to use his generall calling (for he doth it out of Christian charity) so that he destroies his particular: for he must of necessity lay aside the attending of Tables, that is, his worldly occasions, that would and did take his time and strength, if he come to bestow himself in his preparations and dispensations in a Pastor-like manner, i. e. as Pastors use so do: Besides so do as much in a generall way of charity, as that which amounts to the work of a particular calling, is to confound general and particular callings, which God and Rule have distinguished:*] I transcribe it, as for the

M. Hookers Argument against Gifted Brethren preaching, pag. 15. par. 1.

the Authority of the man, so for their instruction, who perhaps may read it here, who cannot read it in him, &c.

Arg. 5. [*If they be Pastors over all the Congregations in the circuit, then they were new chosen by the severall Congregations, or not: If not, then a Pastor may be a Pastor of a people, of whom he was never chosen, &c.*]

1. The consequence is denied thus farre; It follows not, that a Pastor must be chosen by all, to whom he is a Pastor; as not by women, servants, children, in a Congregation, to whom yet he is a Pastor.

2. It hath been shewed how they may be said to be Pastors or Ministers over other Congregations, viz. habitually and occasionally for the good of the whole precinct, not single, but in a conjunction. As the Justices of peace in a County, have their distinct precincts, confined by themselves, or their habitations to act in; yet they all meet together at the Sessions, for the good of the whole; and in conjunction do Acts of Government, which they could not do single; yet not by any new power or office, but as Acts of the same office.

3. By this way, A Pastor of one Congregation must never do any pastoral or ministerial Act to another Congregation, or to any member of another in his own Congregation; for then he must be chosen and maintained by such, as to whom he officiates, &c.

Arg. 6. [*The issuing of determinations and censures, must be carried on either by the joint agreement of all, or of the major part, or of the lesser part, &c.*]

This Argument will recoil upon himself in his Congregational censures: Either it must be carried by the joint agreement of all, but that will be very rare; or by the lesser part; but then the lesser part should not only over-rule, but destroy the whole, which is absurd; or by the major part; but what if the most have the worst cause, and erre in their judgement? will not this nullifie the power of the Elders and people, and their proceedings in a righteous way? as he speaks: What he would answer to this, I know not; but sure, in the Independent way it is unanswerable, because they allow no appeals from such a censure: which by the Presbyterian way may be remedied.

Women chuse their Minister, that is, voluntarily submit to him being chosen. *Defence of 9. positions.* pag. 157.

Their way (to use his own words, pag. 120.) [*Opens a gap in endlesse dissension, for upon this, some few will say, We have the truth on our side, &c. And who must judge which party hath the better end of the staff, the fewer or the greater number be in the right? and so it will be in the power of a few to disturb, yea disannul all publike proceedings, and bring present confusion upon the whole.*] As experience manifests.

Arg 7. [*The Classis excommunicating, and the people and Elders of the Congregation refusing to submit thereunto, it would be of no force, &c.*] This falls as fully and worse upon their own way: The one part censures, the other refuses to submit, as holding it unjust; they will still maintain communion with the party censured, and perhaps will separate and make a new Church by themselves; [*the other part could not relieve themselves (they are his own words) let them have their full scope to exercise all their Church-power to the full: and so their course cannot attain its end, and therefore is not appointed by our Saviour, whose wisdom fails not, nor can be frustrate in its preparation*] The 8. Argument is the same with the first.

But he proceeds yet to argue further thus, [*A Church in an Island may dispense all censures and Ordinances; therefore every particular Congregation may:*] To this I answer, with the Assembly to the dissenting brethren, propounding the like Argument; [*If a Church in an Island alone, may dispense all Ordinances, assume all and sole-power of Ordination or Censures, they do so not as being but one Congregation, but as being the whole Church; at least that could associate, and that if they had opportunity of associating with more, they ought, notwithstanding that, so to do:*] We illustrate this further thus; If there were but one Congregation of Christians in the world, they should have all and sole power of all Ordinances (as at Jerusalem they had, whilst they were but one Congregation) not as being but one Church, but as being then the whole Church: And (as we have said often) the whole Church is but one body, and if it were possible, they should all meet in one place, to dispense all Ordinances as one body of Christ together: which makes it evident, that what power the particular members, that is, particular Congregations have, they have it from the whole, and ought

Ans. to Dissenting Brethren concerning Ordination, p. 196.

to exercise it with relation to and for the good of the whole ; The like may be said of a Congregational Presbytery ; If in a Congregation there were so many Officers as might dispense all Ordinances ; Suppose there should be added five or three more, will they say, those former may now dispense all alone ? It was the case at *Jerusalem* at first, and so in *Corinth*, being at first but one Congregation, they had but so many Elders futable to the number of the people ; but as people multiplied, new officers were added, perhaps more then the first ; now I ask, Might those 3. or 4. first ordained, assume all and sole power of all Ordinances, and exclude the other ? They will not say it : whence it appears, that the first had all power, not as so many, but as the whole number then in being : Say the same of a Church in an Island ; and so all his discourse upon this Argument is easily answered. But I shall put it to him in his own way : They place all and sole power in a Congregation, be it more or lesse in number : Some say 7. is the least to make a Church : These 7. being then a Church have all and sole power to dispense all Ordinances amongst themselves : Suppose to these be added 20. or 30. more ; will he say, those 7. may alone without the other members added, dispense all Ordinances, now, because they might do so when they were no more but 7 ? yet this will follow clearly upon his own grounds ; [*Where (saies he) there is the same power to the same ends, there may be and ought to be the same operations : There be all Officers which Christ hath appointed ; All are enjoined to put forth all their operations, and operari sequitur esse : Where there is an office or power appointed by God, there needs no other power to authorize the work : nor can any hinder it :*] Therefore (say I) those 7. may alone without the 20. or 30. added, dispense all Ordinances : Adde moreover, what he saies in the next Page (as an absurdity against combination of Churches with that one Church :) [*Suppose a Church gathered and erected in the wilderness alone ; If this Church should doe all these Censures, and dispense all Ordinances, before any other was planted by them ; if those that come after them do abridge them of that liberty, they have power over them ; but power they have none, for one Congregation hath not power over another,*] Apply this to the former case ; If those 7. could act all those censures, &c before

Pag. 125.

126.

before any other number greater was added to them : if those that come after do out-vote them, and abridge them of that liberty, then they have power over them ; but power they have none upon the former Reasons : And because he fears so much, lest another Church planted by them, and combined with them, should abridge them of their liberty, I will put him a case : suppose that one Church in an Island, or in the wilderness, should multiply to send out another Congregation, to set up by them : I would ask, Hath the first Church any power over the new Church or not ? If it have not, then hath it lost part of that power it had over them, before they went out : which is as bad, as for another to have any power over them : If they have any power over them, it crosses the Rule granted by all : [*One Congregation hath not power over another ;*] But to free him from his fears : The new Congregation planted by them doth not abridge them of any power they had in their own Congregation ; but only strengthens their power in things of common concernment. For if a particular Church be divided by schism or heresie, it cannot cure it self, but by help of other Churches, or else must come to ruine. The case is just the same, as with the members of a Congregation : One member hath no power over another ; Before they combined they were all equal ; but in things that concern the whole body, the greater number have power over the lesser ; without any abridgment of the liberty of every particular member, so far as it concerns himself. And as particular members are bound to associate ; for the enjoying of all Ordinances in a Congregation ; so it seems requisite that many Churches do associate for the better managing of all Ordinances for the good of the whole. So much for that.

In the next place, he argues from the nature of a Church, I shall briefly consider the particulars, and speak a word to them,

1. [*A Church in the Gospel is never used only for Elders :*] But if it be so used in the Old Testament, to which the Gospel alludes, it is sufficient : It is the Judgement of very Learned Divines, that our Saviour, *Mat. 18. 17.* alludes to a Church that was well known to the Jews, to whom he spake ; and not of a Church Congregational, which was not then erected or thought of:

of: Now, that Church was taken only for Elders in many places, is evident, 1 Chron. 13. 1, 2, 4. and 19. 1, 10, 20. Psal. 82. 1. In the Congregation (or Church) of the Gods, that is, the Judges: Deut. 1. 15. *gathering*, gather or make a Church of Elders, and innumerable more: And M. Cotton sticks not to call a Synod, a Church of Churches, &c.

2. [There cannot be a Definition given, that will agree to a Congregational and a Presbyterial Church:] To which I

1. There cannot be a definition given that will agree to the mystical and political Church in all things; to an Homogeneall Church, and to an Integral Church.

2. We have said, that neither a Congregation nor a Classis are properly a Church, but members of a Church in a different Association; and therefore it is no wonder, if there be not a definition that will agree to them, and to the whole Church-visible.

3. If the Congregations be species specialissimæ of a true Church, there can be no lower species resulting or arising from them, at this sort:] To this I answer.

1. If the whole visible Church be species specialissima or Individuum (as we heard D. Ames acknowledge it to be) then Congregations are not species of a true Church; for there can be no lower species of that which is it self the lowest: Hence it is evident, Congregations are not species of a Genus, but members of a: integrum; as himself acknowledgeth, pag. 63. and 81.

2. [If every Congregation hath all the Integral parts of a Church, then it is an entire and compleat Church:] But (say I) Every Congregation hath not all the Integral parts of a Church, to wit, his Church Homogeneall; therefore it is neither an entire and compleat Church, nor properly a Church: Besides, supposing it have the Integral parts, Rulers and people; it is but a private member of a Church, and compleat for all things that concern it self, but not compleat without combination (if it may be had) with other Churches, in relation to the whole: As the hand is a compleat hand in it self, but not a compleat Body, without Relation to the other members.

1. This hath been spoken to before: The next is this; [*Every Integrum is made up of his members, therefore in nature they are before it, therefore Churches before Classes*] See.]

But 1. That particular Churches are before a Classis; is evidently granted; because the members of a Classis are sent from the particular Churches: but hence it follows not, that the Officers receive their Authority to be Officers, from those Churches; but only they receive the capacity to exercise their power in a Classis, by the call or commission of their Churches. It may therefore be yielded, that Classes or Synods are not *Ecclesia prima*, but in this sense *erte*: Nor doth it thereupon follow, that a Congregation is *Ecclesia prima*, for it also is made up of members of the Catholike visible Church; and therefore that is *prima Ecclesia*.

2. Nor doth it follow, that the Classes have no Officers but from the Congregations, unlesse in this sense, they have the persons from them, but not the offices: and therefore Ordination and Jurisdiction come not from them by way of Authority; but only the exercise of their power, received from Christ, by other hands; Of which hereafter.

He closes up this Chapter (and so shall I) with this Question, [*How farre a particular Congregation is bound to meet in one place,*] which he resolves by their practice; we observe what he saith.

1. [*When a Congregation growen too big to meet in one place, and forced to swarm out; and part goes before to make preparation for the rest, we send one Officer with the smaller number, the greater remaining with the rest: and yet are all but one Church in our account; and under one Presbytery of Elders, chosen Rulers of the Congregation,*] I would inferre from hence these particulars.

1. That then this homogeneal Church (so called) is not *prima Ecclesia*, for both this Church sent out is derived from a Ministerial or political Church; and also at their first erection, are political Churches consisting of Rulers and people: There is not here such a combination of so many visible Saints, and then an Election of one or more by themselves for Officers (as he described it heretofore) but here is an Officer made by and in the Congregation,

Congregation, whence they came, sent with them, and set over them by that other Congregation: which quite destroys their way of gathering Churches: for here one Church hath power over another, both to make and appoint her Officers.

1. Suppose the Church were grown so bigge, as to be able to turn into many lesser Churches (which was, I think, the case of the first Church at *Jerusalem*, before particular Churches were sent out, and Officers fixed over them) then it follows, that the whole Church visible is before the particular Churches, and in *Ecclēsia prima*; they spring from it, it is not made up of them, as they affirm.

2. If the Church, from whence those Churches come, and those Churches, so sent out, as in the case, be one Church (as in their account he saies they are, and so say we) and under the same Presbytery of Elders, then (say we) here is a plain pattern of a Presbyterian Church; which thus I further evidence: Where there are many Churches and Officers thereof, under one Presbytery of Elders, there is a Presbyterian Church: But in the case given there are many Churches and Officers, under the same Presbytery of Elders: Therefore. If it be said, that or those Congregations sent out, are not yet Churches but parts of another Church,

Answer,

When there are Officers and people joyned together, to enjoy the Ordinances of God, there are Churches; But here are both Officers and people so joyned, &c. Therefore.

3. To speak properly, every Congregation fully gone out from the first Church, and compleated with all her Officers, is not distinct specifically Church, but a member of the whole Church, as we have often said.

4. It seems to us unreasonable, and prejudicious to the power of the first, or whole Church, that those Officers and members who before their separation were part of, and under the power of that Presbytery, should by their separation become altogether independent of that and all other Churches, which is the main (and experimentally evidences it) to have many sects and Schisms, as pretended Churchlets: I would they would seriously consider these things.

2. He saies, [That of the Apostles Church will not serve the turn; For there were no Elders appropriated to their several churches, which had power over them; And such Elders the Apostles could not be, having all power over them, but no power limited, &c.] But they do know, that the Presbyterians do hold, that one Presbytery may govern several Churches, in common, while they are together in one City, though the Officers be not fixed to the particular Congregations: And they say, fixed or not fixed makes no great difference; If they rule all those Churches in common (as at this day it is done in some Reformed Churches) still there is a presbyterial, not a Congregational Church and Government: and he seems to me to grant the thing, when he saies: [Though at Antioch, Ephesus, Rome, it were granted, that upon their greater growth, and want of Elders, they might meet in divers places, those might still be under one Presbytery, their Officers in a distinct manner attending upon them:] Now this, we think, grants a Presbyterian Church, made by Congregations under one Presbytery, of many Elders, feeding and Ruling them in common: Afterwards, when the Elders were fixed to their particular Congregations, yet the Government was *communis consilio presbyterorum*; they know who affirms it. And they placing so great power in the Congregation of visible Saints combined, as to chuse and make her own Officers, &c. it is all one to them, and a like prejudicious to their liberty, or privilege (if any such they have) whether they be ruled by Elders fixed or not fixed; if those Elders in a Presbytery rule them all in common.

3. I have but one thing more to note, when he saies: [Let it be considered, whether by Church, many Churches may not be intended; as Saul made havock of the Churches that is, of all the faithful members of all Congregations:] We say, it may be so intended and taken, and often is; Church signifies the whole Body of Christ visible; as that [God hath set in his Church, &c.] and many the like: I only observe, That though he grant it here, yet he turns; yet at other times he acknowledgeth no Church, but a particular Congregation, I shall only note his inconsistency to himself. Here he saies, by Church is meant, many Churches; but pag. 269. speaking of the very same place,

place, *Saints* making haycock of the Church, he saies, [Church is
 by a Synecdoche for that particular Church,] And yet an-
 swering an Objection, That Church is understood, against which
 the gates of hell cannot prevail : but against the visible Church
 the gates of hell have prevailed : He answers thus ; [The visi-
 ble Church is attended in a double respect : either as this or that
 particular Congregation, or else as a Church universal, existing
 in the particulars. In the latter sense it is taken in this place ; and
 then it is a truth, That the visible Church doth not fail,] Now
 (say I) if Church signifie many Churches, and all the faithfull
 members of all Congregations ; then many Churches or Con-
 gregations are One Church, and they all being but members of
 that One Church, there must be granted an *Integrum* or whole
 visible Church, whereof they are members. And if this or that
 particular visible Church may fall (as he saies it may) the like
 may happen to all the particular Churches on earth : and then
 the whole universal Church, which exists but in the particulars,
 may fall ; (contrary to Scripture) unlesse they grant a Church
 universal visible, which is before the particular Churches, con-
 sisting or existing in particular visible Saints, though not combi-
 ned in particular Congregations ; And this is the Church which
 shall never fail. It cannot be denied, but when any particular
 Church is dissolved, by persecution or otherwise, and the mem-
 bers scattered, those members are still members of the Church,
 not of a particular Church : therefore there is an universal vi-
 sible Church : whereof they are members. The like may be said
 of all particular Churches, not only of a City (as in the perse-
 cution of the Church at *Jerusalem*, they were all scattered ex-
 cept the Apostles, *Act. 8. 1.*) or of a Nation, as in *Asia*, &c. but
 of the whole world ; If it should happen (as some think it
 might, and did happen in the height of Antichrist's reign) that
 all visible Churches were dissolved, and all the members scatter-
 ed ; yet the Church of Christ did not then fail ; but was prefer-
 red in the particular visible Saints : The Christian Church (of
 that Christ spake) had ever some professors visible ; and these
 were the Church of Christ, not in any particular Congregation ;
 but as the Catholike visible Church existing in the particular
 members : The Church of beleevers is D. Amos his essentiall
 Church,

Pag. 217.

In this sense
 (saies he) is
 that place to
 be understood,
 1 Tim. 13 15.
 See more.

See Amos Med.
 l. 1. c. 3. l. 34.
 ad finem.

Church, as wherein the efficacy of it is preserved; as we said above.

The tenth Chapter is only a private contest between the Reverend Author, and Mr. Rutherford; to him I shall leave the answer.

CHAP. XI.

Touching the first subject of Ecclesiastical power.

HAVING first distinguished Ecclesiastical power into supreme, monarchical, or delegate and ministerial: He proceeds with the latter thus.

1. He defines and explicates the Delegate power: [*It is a right given by commission from Christ to fit persons to act in his house, according to his order.*] The Explication follows thus.

[*1. By right is meant a jus or iuris, which according to God certain persons possess in their administrations, issuing from such special relations, &c. and this is given by Christ, and they may go no further than his commission will bear them out.*] But this is rather an obscuration, then an explication. For the commission of Christ granted to severall persons in several relations, (which is the main thing) is not more or at all discovered. We would gladly see what commission Christ hath granted unto visible Saints, combined to constitute or depose and excommunicate their own Officers; or where he hath given them Ecclesiastical power.

2. To fit persons; [*because they are only included, who according to God, are capable thereof. Hence women because of their sex, and children because of their weakness, and heathen because of their dissenters are excluded.*] But here are 3. things to be satisfied.

1. For women, Why they may not have some part of Ecclesiastical power yielded to them, so be able Ecclesiastical power; as in joining with others in a Church-convention, and then in admission and rejection of members: Especially 1. Widows, who contribute maintenance to the Minister, and are able to judge

of their Ministers as some men. 1. Suppose a Congregation of women, whose Husbands are all dead (it's possible so to be) whether are not they a Church of Saints combined, and whether may not they associate and admit members, and elect Officers, &c. or is their Church dissolved, and must they live without Church communion and Ordinances for ever? Suppose it be in a remote Island, &c. Many of our new Congregations consist of more women than men.

2. For children, It would be satisfied, what age they must be of, before they be capable of Ecclesiastical power; and whether during their minority, or Elder, but under their Parents tutelage, they have not power of some Church-acts, as to associate with others to admit members, chuse Officers, &c. or are they concluded under their parents votes, though they be heretofore &c.

3. For Servants (of which he saith nothing) the like may be demanded; they being visible Saints (many such were converted in the primitive times) whether are they capable of any Ecclesiastical power or no; or if so, whether may they associate and do those other Church-acts above: may they (if their Masters be prophane and scandalous) convent them, and question and censure, not only their Masters but their Ministers also? The scruples and many more would be satisfied.

4. [According to order of Christ they must act: as in an Army, each soldier or fighter in his own place and posture, &c. the whole with something immediately, something mediately, but all is acted by it, or by power derived from it.] But in an Army, the power of particulars is not received from the whole, but from the General, by his Officers, they command the Regiment by Captains; and they by under Officers, and so the meanest souldier moves and acts from them. But in their Church-way, they act quite backward; first, every Saint hath power to associate; then they associated have power to chuse and make, and then command their Officers, and they act from the whole Body, or by power received from it. How imparallel is this pattern?

5. Having thus explained or rather obscured the matter, he next distributes this power, [It is either a power in many when combined, and this is potestas judicij donationis: or in one, when given

given to him, and this is potestas officij.] He explains it thus.
 [The power of judgement; the whole may be and doth all in
 admission and excommunication.]

But 1. What means he by judgement? either that of discreti-
 on; but that is no Ecclesiasticall power, but common to non-
 members: or of Authority? but that's the due only of Offi-
 cers.

2. He forgot that admission of particulars into the Church,
 may be done by one. One Minister I mean; For he converting
 and baptizing many Heathens, admits them into the visible
 Church; though when he hath done he cannot alone excom-
 municate them: and then his Maxime is not Catholike, *Eys-
 demost recipere & rejicere*. Philip alone baptized the Eunuch,
 and admitted him into, not a particular, but the general visible
 Church: But I question whether he would say, Philip alone might
 reject him. However, admission is not alwaies by the whole
 Church.

3. [The power of gift or election, is that which the people have:
 as the Corporation hath power to chuse a Mayor, and so give him
 Authority to do what themselves cannot do: So it is with the body
 of a Congregation, who elect and leave the impression of an office
 upon men gifted, &c.] This had need to be understood with more
 then a grain (a whole bushell) of salt, or else it will have no
 more lavour, then the white of an egge.

For 1. This similitude of a Corporation, fails much, as hath
 often been observed; And it begs the question, to say, That the
 people have the same power in the Congregation, that they have
 in a Corporation. They have a speciall Charter, to chuse their
 Maior, but none such appears for the Church: The first Officers
 of the Church were not so chosen, and the following Officers
 were ordained by those first.

2. The people of a Corporation do but nominate or chuse the
 man, they do not constitute or ordain him. For that is by Law
 or Charter ordered not only by such and such qualifications of
 the person, but also to be done by the Recorder or some other
 Officer, who gives him his Oath, and gives him the Mace, and
 thereby properly constitutes him Mayor; and till this be done
 he cannot officiate as Mayor. So in the constitution of Deacons,
 A. 6.

Act. 9. The people did but nominate the men, the Apostles by prair and imposition of hands, appointed them to the office, nor might they officiate till this was done. But let us taste his grain of salt, his wise and wary explication as he calls it. This power may be considered three waies.

1. In the rise and reason of it, which is taken, First, From the end, and Secondly, From the principle: We follow him a little.

1. [*The end (as in all combinations) is the common good, and this must have means to attain it, to these each man must binde himself, and submit to be directed or censured by the whole. &c.*]

But I would have it considered,

1. That this which is spoken with respect to a particular Church, is true of the whole Church visible. It is a combination of Christians with Christ the Head and all the members in their relations of Officers and people (as hath been said) the end of it is the common good of the Body; this must have means to attain it, to those means each must binde himself, and submit himself to be directed, or censured by the whole; And if this be true of particular members, it is as true for particular Congregations, The end is, the common good of the whole Body the Church; this must have means to attain it (whereof combination of Churches is one) to those means and rules, each particular Church must binde it self to attend, and in case it do not, to submit to other Churches to be directed and reformed, or else to yeeld to the whole, that it may be censured; [*For otherwise (to use still his own words) the end cannot be attained, nor the means attended to profit, or any powerfull successe in reason:*] And adde the rest, [*For if each Church may do what is good in their own eyes, proceed according to their own pleasure, so that none may crosse or controll them by any power, there must of necessity follow the distraction and desolation of the whole;* When each Church hath liberty (as they have in respect of other Churches, if they be Independent) to follow their own Imagination, and humerous devices; seeking their particular, but oppose one another, and all prejudice the publike good: I wonder how these meditations missed the Reverend Authour, but that he was so taken up, and amuzed with

the power of a particular Church, that he quite forgot the Generall. But I adde.

2. It is true, All should aim at the common good : but how hardly is this attended by a multitude, who have equall power, one as much as another, to admit members, and make Officers, &c. what horrid and abhorred divisions have fallen out in such popular choices and transactions, stories are full. One part will admit or chuse, others will not, or chuse another ; neither party will yeeld ; and perhaps separate some with one Officer some another : who shall decide it ? The greater part, you will say ; but we were told afore, they commonly are the worst : perhaps heretical, &c. And if a part must carry it, then the whole do not act the power, nor do the Officers act by power received from the whole.

[This *potestas judicij* appertains to all (saies he) ἐλέγχειν, Mat. 18.15. κρίνειν, 1 Cor. 5.12.] But if this judgement be but the judgement of discretion, it is no Ecclesiastical power, as was said : And as for the first Text, That a brother should rebuke him that offends him, or tell him his fault between themselves, it is no act of judgement, much lesse of Ecclesiastical power ; for that is publike, this is private, and is a morall duty that concerns such as are not members of any Church, yea, very Infidels, Lev. 19.17. The other text is meant of Ecclesiastical judgement, but with respect to the Officers only ; at least that's the Question, and must not be begged.

2. [The principle (from which this power arises) is laid in nature : It's a staple Rule, &c. No man hath Ecclesiasticall power over another by nature ; nor can it be imposed by the Magistrate ; therefore it must come by mutuall and free consent.] The principle is granted, but the consequence is denied, in his sense, meant of an explicit consent in or with a Congregation. We have said and proved, that this consent was implicitly passed at a mans first conversion, or subjection to Christ, and by his Rule, all Christians, (and so particular Churches) must submit to one another, according to God, as well in Ecclesiasticall relations, as private. And this covenant or consent is the root or principle whereupon this Ecclesiasticall power of Officers over people, and many Churches over one, immediatly grows. It's true (which he saies)

if

if a Christian-convert come from *China*, into a place where are many Churches, no particular Church may compel him to joyn with it. But lately none may refuse him, if he be fit (as is now supposed) and will joyn with them. Nor is it free for him to joyn with none; yea, if there were but one Church, he must joyn with that, and they must not refuse him; If there be many Churches, and he bound to joyn with one, there must be power somewhere Ecclesiastically to compell him to joyn so far as Church-power extends, or else there is no care sufficient taken to preserve Christianity and Religion, which seeing no particular Church hath, there must be a combination of many particulars, to over-rule such as walk irregularly, and will joyn with none at all. If it be said, Every man must withdraw from his company, this is *tantummodo*, with publike censure, and in the Independent way an Ecclesiastical power. Thus much of the rise of the power. We come to the second.

2. The manner of communication of this power, and that is thus: [*These who are thus met together, having power dispersed among themselves, they voluntarily consent to unite this their power and devolve it, upon one, to whom they will submit, walking by the Rules of Christ, &c. and this right thus devolved upon one, is Officium, or rights of office properly so called.*] To this I say,

1. We may now see from whence these destructive courses of Levelling Church and State proceed; Even from hence, the placing of all power originally in the people, to make and unmake their Officers at pleasure. Whether our brethren learn'd it of the Levellers, or the Levellers of them, I cannot say; but their principles are the very same: The Levellers say, [*The people met together, having power dispersed among themselves, they voluntarily consent to unite their power, and devolve it upon one to whom they will submit, walking by the Rules of Righteousness, and confining himself within the compass thereof, and this Right of Rule, thus united and devolved upon one, is officium; or the right of office properly so called.*] Adding this, that if he vary from his Rule, they have power to recall their power, and make another: *Novum quo similis*: for just so much do the Brethren assert of the power of their people; *Ejusdem potestatis est instinere, & destituere;*

See p. 196.
Arg 1.

desistuer; which is destructive to all government, both civil and Ecclesiasticall.

2 Tim. 2. 2.

2. And this also is the principle by which the worst of Separatists do practise (with whom our brethren disclaim communion, pretending a middle way) They place all power radically and originally in the people; who meet together and voluntarily consent to unite their dispersed power, and devolve it upon one, to whom they will submit, &c. reserving a power to resume their power if he please them not: And mark what follows in our Authour, [*This is their outward calling, by which they are warranted to act, and to put forth their abilities and ministeriall Authority over such a people:*] And just so say the Levellers. But certainly the first Officers of the Church did not so receive their Call and Authority, but from Christ himself: And the succeeding Officers were made by them, and ordained by them, and they charged to commit their power and the dispensation of it to other faithful men; and so it was carried on, through all generations of the Church, till this Levelling Age.

3. Our Reverend Authour granted above, that an Implicit Covenant or consent was very sufficient to give a Minister Authority over a people; and now he requires a meeting together of all, and a voluntary explicit consent to unite their power, and devolve it upon one, &c. For however this might seem reasonable, at the first gathering of a Church, of people altogether free to chuse a Minister, whom they would; yet in Churches constituted, and true Churches (as ours are acknowledged to be) this explicit consent by people meeting together, is no waies necessary. But if any person come and sit down in that Congregation, and joyn with them in all Ordinances, here is an implicit consent, and that sufficient; Yet then this supposes that Minister not to be called, or to receive his Authority from that person (as one of his Church) but to be found a Minister in full Authority to act, before he came: So that all that can be yeilded is but this, That the people meeting together, and voluntarily consenting to chuse a Minister, to whom they will submit, &c. does not make him a Minister, or give him his call and authority to be a Minister (for he is supposed a Minister before this

this call) but only gives him a call to be their Minister, and to exercise or put forth (as he speaks) his abilities and ministeriall Authority over them in a constant course, rather then to others.

It is observable what the Authours of the *Defence of the 9. Positions* say, p. 158. [*In desiring seals of him (the Pastor of another flock) and submitting themselves to his Ministry, they do now chuse him:*] So p. 159. [*Women chuse their Minister, that is, voluntarily submit to him being chosen, &c.*] Is it not evident then, that the choice of the people does not make him a Minister (for he is so before) but only chuse him to be their Minister, unlesse they will say, either that women or particular persons coming to a Congregation, do every time make or re-make the Minister before settled; which they say, were irrational to think.

To conclude this; The Reverend Authour therefore begs the Question (but proves it not) barely asserting this power in a people, to give a Call and Authority to a Minister, or to give him the office of a Minister: whereas they give him only an opportunity to exercise his official Authority over themselves. And this is the ground of their so many mistakes; and his Inferences, upon this removal of the rotten foundation, will fall with it. See the particulars.

1. [*Hence (saies he) it is plain. That men may give a call and power to such and such to be Pastors, and yet themselves not Pastors:*] This is true in one sense; They that are not Pastors but people, may give a call and power to another to be their Pastor; but to say, that they, the people, can give him power and authority, that is, make him a Pastor, a Minister, is a conclusion like the premise or principle, begged but not proved: yea, it is contrary to rules of nature and Scripture; *Nihil dat quod non habet*: The lesser is blessed of the greater.

2. [*Hence the power of judgement is not the power of office, and therefore the Fraternity may have the one, when they have not the other:*] This is also begged in his sense; For if by power of judgement he mean; the judgement of Authority, the fraternity have confessedly no such power. If the judgement of discretion (which is granted them) this is no Ecclesiastical power: as

was said afore, But yet the power of judgement, which they give them to ordain or excommunicate not only members but Ministers also, was ever held to belong to an Office and Authority; and so the Fraternity have not only the power of Judgement (that is, of Discretion) but the power of office, (that is, of Authority) too, which is to confound Judgement and Office: People and Officers. Yea, it is more power then the Officers have, for they cannot excommunicate the people alone, though never so scandalous or heretical: but they allow the people alone power to excommunicate their Officers, if they prove such; I shall only note what our Reverend Authour saies here: [*The power of judgement over each other, they (the fraternity) keep still, and can by that proceed against any that goes aside, though he was an Officer*] But then what needs any Officers at all, in regard of censures (which was ever held an Act of Jurisdiction, and so of office) if they may proceed not only without, but against their Officers? What power is left to the Officer? [*He may call them together (saies he) enjoin them to hear or keep silence; and dissolve the Congregation; and they must give way while he delivers the minds of Christ, and acts all the affairs of his Kingdom, &c. he is thus above the whole Church;*] A goodly power! all this may be done by any Ruling Elder, yea, by any brother; if the Congregation will but allow him leave. But when it comes to censure, all he can do is but to be a Leader in that action: and the people may chose whether they will follow him or no, if their judgement differ from his, though perhaps he be in the right; and they in the wrong: which is to make him a cipher; and I shall invert his own words: [*It were a meer complement if the people could do it without the Officers:*] As in the Common-wealth; If the people had such a power of judgement, that they can by that proceed against any offender, yea, their chief Officers; surely Magistracy were a meer cypher and complement, and not worth stooping to take it up. All he saies to this is, [*They (the fraternity) do not give the power they had, away from themselves, as in civill Offices, it usually falls out:*] But two things are begged here. 1. That they had any such power to give. 2. Or if they had, that they do not give it away from themselves, as in civill cases, it ever falls out,

Pag. 192.

Pag. 194.

Pag. 193.

out, in all well-constituted Governments. His third consideration is.

3. Where this power is seated as in the first subject: and he resolves it thus: [*The power of the Keys is committed to the Church of confederate Saints, as the first and proper subject;*] In explication whereof he laies down several propositions.

1. [*That the power of the Keys is seated in the Church, as the proper subject, is no novell opinion: The ancient Fathers and later Writers require all to be done, plebe consentiente: But we say,*

1. They meant that the power of the Keys was in the Church, that is, in the Officers of the Church; For by power of the Keys they understood only the power of dispensation of Ordinances, which they never held to be in the hands of the fraternity, but of the Officers only.

2. That consent of the people which they require, it was only by way of rationall approbation of the proceedings of the Officers, when done by the Rules of the Word: They required that the people might have the liberty of being present to see the carriage of all businesses, having a power rationally to assent or dissent upon just reasons: And this they allowed then in excommunication of offenders; the power whereof they placed in the Officers; not in the people, as the Brethren do, without their Officers.

3. When he supposes it in the peoples power to hinder the excommunication from taking place; he means it either of a physicall power or of a moral power: they may do it *de facto*, or *de jure*: If he mean it of the former, that they can chuse whether they will withdraw communion from the excommunicate; and so frustrate the sentence; this is true indeed: but so may all the people do in a case of out-lawrie in the State, and so frustrate the sentence of the Law: If he mean it of the latter, that they have a moral power, or right to dissent, and to make void the sentence of the Officers, be it right or wrong, if it seem wrong to them; I shall return him his own words: [*Should their consent be required in this sense, the power of the Elders is but a meer complement; and this would lay an Imputation upon the Wisdom of Christ, that he shall appoint a means of*
Reformation,

Reformation, that in an ordinary course cannot attain its end &c. *The way, p. 101.* And much more, if the fraternity have power to excommunicate not only without their Officers, but even their Officers also themselves, is the Authority or power of Officers a meet complement or cypher.

3. Preaching the Word, and Administration of Sacraments, are part of the power of the Keys: Let them if they can make it appear, that ever the Ancients or Modern (till this last age) did place this power of the Keys in the Church or Fraternity, either to dispense them, or to ordain or make their Officers, and give them power to dispense them. The next proposition is,

2. [*The Keys of the Kingdom by way of metaphor signifie all Ministerial power by Christ dispensed, and from Christ received; whereby all the affairs of his house may be acted, &c.*] This may well be granted, did he not equivocate in the word ministerial: For he means it not in the commonly received sense, for the power of Ministers or Officers; but for a general delegated power, as we heard above; and he repeats it again, p. 196. But by [*all power*] he intends (as he saies) [*all means sufficient to open or shut the Kingdom of heaven; This is called Keys:*] Now, what Keys are they? [*There is (saies he) a Key of charity in the hand of all believers, when out of Christian charity they lend some help to further such as they meet in the waies to life, &c. The Key of subordinate power, which only and all such have, who are combined in a speciall Corporation, &c.*] These distinctions of Keys, are new coined, to serve a turn: For formerly, not only the Ancients but the Modern, and they themselves also, made no other Keys of Christs house, but his Ordinances to be dispensed by the Officers. Hear M. Cotton tell us what they are: [*The Keys are the Ordinances of Christ, which he hath instituted to be administered in his Church; as the preaching of the Word, as also the administering of Seals and Censures:*] But here we have Keys that are common to people out of the Church (as well as out of a particular Congregation) the Key of charity, to help and further all they meet in the waies to life; to admonish, rebuke, &c. are moral duties, and concern all the world; yea, that Key of subordinate power, is common to all believers combined or not combined,

*The Keys, c. 1.
See here, par. 1
p. 5. The Ordina-
nces, &c.*

combined, in a special Corporation; as hath been discoursed above: He might have added many pretty little Keys more; See The Way The Key of bearing, the Key of receiving Sacraments, &c. If ^{cleared. par. 2.} this be not to make Keys of the Nibbles of Keys (as he speaks, ^{10. As it is an} pag. 200.) I know not what is. But we proceed to a third pro- ^{Ordinance of} position. ^{Christ, &c.}

3. [*Where these Keys of subordinate power are seated, as in the first subject; these are communicated by means of that to all others that partake thereof:*] This is something obscure: What means he by subordinate power? Subordinate to Christ I take it, who hath the supream power alone; But then, he placing this power first in the Fraternity, makes the power of the Officers subordinate to theirs. Of which hereafter.

Again, These Keys (saies he) are communicated by means of that: That subject (I take it) where they are first seated; that is, the Fraternity; and this is flat Brownism, subordinating the power of Officers to the Fraternity; and affirming them to receive their power of office, not from Christ, but from the Fraternity: But we admit the Rule in a right sense: The Keys of subordinate power are seated in the Officers, as in the first Subject, and by their means communicated to all others that partake thereof; which I thus manifest: Supposing some power of the Keys to be in the Fraternity, yet they cannot have that firstly in themselves, but communicated from the Officers: For the pretended power of the Keys which the Fraternity have, it is either the power of Association or admission, and rejection of members, and the like: Now (say I) this power, whatever it be, they received from the Officers; who first converted them to the Faith, then baptized them, and so made them capable of Association into a Corporation, and of admission, and the rest: Hence it appears he begs the Question, when he saies: [*These Keys are firstly in the Church, and by vertue of the Church are communicated to any that in any measure share therein:*] For he brings not one Argument to prove it here; Those that are brought will prove too weak. We consider what follows.

[*Whence (saies he) it suits not with the Rules of Reason to cast some part of the power upon the people firstly, and some part upon the Rulers firstly; as if there were two first subjects of this power, &c.*]

The Keys, cap.
32425

er, &c.] But (say I) this is expressly done by his Associate M. Cotton, who tells us, [*That as the Keys be divers, so are the Subjects to whom they are committed divers: The Key of Liberty is given to the Brethren of the Church, The Key of Authority is committed to the Elders of the Church.*]

Ep. to the Keys.

2. If the powers of the Fraternity, and of the Officers, differ specifically, One a power of judgement (as our Author speaks) the other of office, why may they not be cast upon two subjects; the first on the brethren, the other on the Officers? especially considering what M. Cotton saies: [*That look in whose hands so ever it fall, they have it immediately from Christ, in regard of delegation or dependance on each other.*] But if it be firstly in the brethren, and by them communicated to the Officers, it is not in the Officers, immediately from Christ, nor contra: therefore either the power is firstly in the Brethren, and then the Officers have it by delegation and dependance on them; or firstly in the Officers, and then the Brethren have it (if they have any power of the Keys at all) by delegation and dependance on the Officers.

Vind Clav. p. 7.

Ep. to the Keys.

And this the letter of the Text (to use his words) gainsaies, [*To thee will I give, not to them; To thee, as representing one state or condition of men: To thee bearing the place of Elders, or of Beleevers.*] This Argument, is convincing, and is concernes them to answer it. M. Cotton especially, who sometimes places the power upon Peter only as a beleever: sometimes as an Apostle, Elder, and beleever. And it touches those Brethren also, who Preface to the Keys, for they say, [*The disposal of this power may lie in a due manner into divers hands, rather then in an entire and sole trust committed to any one man, or any one sort or rank of men or Officers.*] But it concerns our Author also not a little, who asserts here, that it is cast firstly upon one sort, the brethren by this donation to Peter, representing only beleevers. For the whole power of the Keys, being here given to Peter, and that power being the immediate dispensation of Ordinances, it will inevitably follow, that the Brethren have power both of judgement and office, as beleevers, (for there is no distinction in the grant,) and may bindo and loose, dispense all Ordinances, preach, administer Seals and Censures (which are the only

only power of the Keys) by themselves without any Officers, which yet they do disclaim to assert: The Text is expresse, [*Whosoever thou bindest on earth, shall be bound in heaven, &c.*] Then Peter, as a beleever, saies our Authour, &c. Who they be, that make but one first subject of this power, and yet will have others to share in it, and not by means of that; and so speak daggers and contradictions, I know not: We approve of this proposition: [*Wherever the power is first seated, it is communicated to others by means of that*] which is next considered.

Prop. [*The power of the Keys is in the Church of Believers, as in the first subject, but every part of it is not in the same manner and order to be attended for its ruling in the Church: It is in the Church radically and originally, or from her communicated unto some speciall members, and exercised by them. In her is the power of judgement formaliter, and of office causative or radicaliter: In the Rulers the power of judgement is directive, of office formaliter. The soul doth not see but by an eye, makes an eye, and sees by it? So the Church makes a Minister, and dispenseth word and Sacraments by him:*] To this I have many things to say:

1. This is pure Levelling, and pure Brownismo; The one place all power radically in the people, to make or unmake their Magistrates; the other place it in the Church, to make and unmake her Officers. The Levellers make themselves a Magistrate, and Rule by him; which is to make all Government Democratical: The Brownists make themselves an Officer, and Rule by him; which is to make the Church-government also democratical or popular.

2. Though Politicians, some at least, do hold, that power is originally in the people, in a right sense, when they are altogether free; yet when they have passed away their power, they say, they are not free to unmake their Magistrates or alter the Government: But our Brethren hold, that the Church hath power to depose and excommunicate her Officers, if they suppose them heretical, &c. which is the way to confusion, and destruction of all government. So these are the worse Levellers of the two.

3. May it not be said, as once it was of the Prophets, [But who is their father?] who is the Churches father, that hath such power? In the Common-wealth, the Magistrates are not fathers to the people, to beget them, yet the first government was paternal; But in the Church, the Ministers are spirituall fathers to the members, and make them capable of any power they have, by converting and baptizing them, so to fit them for Church-association: Therefore it rather follows, that the power is radically and originally in the Officers, and *formaliter* in the people (if any power they have) then *contra*: In the Officers, I say, radically and *causative* as the cause subordinately unto Christ, and may there be acted by them immediately, in making and admission of single members, &c. and communicated from them unto the particular members, having received their power from Christ (if any they have) by their means: as all the members of the Church have their call, and receive external right of their administrations (if they have any) from them: They are his own words more rightly inverted.

Page. 196.

4. His similitude from the soul, making an eye, and seeing by it: &c. is very imparallick.

1. In the supposition; The soul doth not make the eye; the eye is made to the soul, as well as the other parts by God: So (it seems) the Church doth not make the Minister, but the Minister is made by Christ; He gave some Apostles, Pastors, &c. to his Church.

2. In the application; For the Church is not to the Ministers, as the soul to the body, but rather as the body to the soul; As in the State, the Magistrates are the soul of it, to animate it; If but One, it makes it a Monarchy, if more of the best, an Aristocracy: The Church of Rome pretends to a Monarchical government, and the Pope is the soul that animates it: The Presbyterians make it Aristocratical, animated by the Presbytery; Only the Brownists and their fellows, make it democratical, and animate it by the people.

3. Once more, It is not with the Church and her Officers, as with the soul, and the eye, or hand, &c. but the Church and her Officers are but the body; Christ is the soul of that body: Now they saying, the Church makes her Ministers, and dispenseth Word

Word and Sacraments by them; speak, as if the body (not the soul) made an eye, and then sees by it; nay rather, that some members of the body, the hands and feet, &c. made the eye, and then sees by it: For the Church consists but of members it self: Never was it heard in the body naturall, that one or some members made another; the meanest, the most excellent.

Lastly, This similitude seems to carry thus much, That a company of beleivers unbaptized, but united into a Church, have power to make their Ministers, out of themselves, and they also unbaptized; and to give them power to administer Baptism, and the other Sacrament to them; A conrie never heard of in the Christian world. See how similitudes and metaphors transport them beyond the truth. And now we attend his proofs.

Arg. 1. and 2. These are both of the same nature and strength: [*The Fraternity have power to admit members, and make Officers, and to censure and cast out members, and depose Officers: therefore they have power of judgement seated formally in them, over such.*] The consequence is proved, because *eiusdem est institutio & destitutio*: there is a parity and proportion of reason in both, &c.

But we deny first the Antecedent (which he begs, but proves not,) The fraternity have not power properly so called, to admit or cast out members of themselves, much lesse to make and depose their Officers; To admit members into the Church, is to baptize them, for that is the first door of Admission; But that the fraternity cannot do without Officers, but the Officers can do it without the fraternity. Philip alone without the fraternity, baptized the Eunuch, and so admitted him a member of the Church: So was the Jaylor and his family baptized without any Church consent: So may any Minister, going into the Indies, and converting some people, baptize them and gather them into a Church; If it be said, but it is in the power of a Congregation to admit or refuse members that offer themselves to joyn with them. We have shewed before, that it is not in their power to admit or refuse absolutely; but they are bound to admit the worthy, to refuse the unworthy; Not by any Judicial Ecclesiastical power, but as visible Saints; A Judgement they have of Discretion, a Christian Liberty to discern of their
fitnesse

finesse or unfinesse, to be admitted in or cast out; but not a judgement of Authority: There are but these 2. sorts of judgement, but they have found out a third, which they know not what to call. The same answer will serve for their power to make or depose Officers. It is his own Assertion, [*Where a person never had power to Rule, he cannot there give power to Rule.*] But (say we) the fraternity never had power to Rule; therefore, 3. To the proof of the consequence, we say, It is not generally true; For a people may have power to chuse a man, to make him a Magistrate; but when made, it is not in their power to depose him, as it was in the case of *Saul*. In the case of an Officer, or all the Officers heretical, they have not power juridically to excommunicate them; they have only this liberty to withdraw from them, which is not any Ecclesiastical power proper to them as a body, but a necessary duty lying upon them as single members.

Arg. 3. [*Either they have power to put forth a causall vertue in passing the censure upon the Delinquent, or else only to consent, but then they must consent to evil: or to dissent, but then they may hinder the execution of the sentence, by keeping communion with him, and so the means appointed by Christ not sufficient to attain its end.*] But we say,

1. The same inconvenience falls upon a causall vertue in them, in the passing of the sentence: either they may consent to evil, or dissent from good; and if this Authoritative power be granted them, they will too oft abuse their power, in either kinde. If in civil affairs the people had such a power as to have a causall vertue, to put forth upon the sentence of a Delinquent, that it must be carried according to their consent or dissent, would they not too often use it, to the disturbance of all Government? If they may dissent from a just sentence, then they may hinder the execution of the sentence of judgement: and if they will jointly keep company with the out-lawed person, the Judges cannot attain their end in the sentence: and so the means appointed by God are such as cannot attain their end, which is to blemish the wisdom of God, &c.

2. Nor can it be said, that this blemishes the wisdom of Christ and his faithfulness; but it blemishes much the Independent

dent way. For these inconveniences follow only upon their own principles, making the Government popular and congregational only; For then there is no remedy (if a people will continue to an unjust sentence, or dissent from a just) but an innocent must continue oppressed in the one, and an ill member tolerated in the other; But therefore this makes it to be more agreeable to the wisdom of Christ, that there be no such power in the people, and that all power be not placed in the congregation, without remedy of appeals.

Arg. 4. [*That Church Mat. 18. hath chief power in censuring: But that is not the Presbytery alone; because it crosseth the rule of righteous proceeding appointed by Christ: Instance, Suppose three Elders, and they under offence; tell the Church, that is, themselves, that makes the guilty their own Judges; If two offenders, then tell the third, so one is a Church, or else all is null:] But we answer,*

1. The like inconvenience falls, if the power be in the Church alone, or with the presbytery: Suppose the greatest part of the Church be under offence, tell the Church, that is, themselves, and that makes the guilty their own Judges, and all is null.

2. This Inconvenience shews rather, the necessity of Church-combination, to remedie it: If such a thing fall out in a single Church, in an Island, or the wilderness; that either the Elders, or the greater part of the Church prove heretical, there is no remedy but the innocent party must withdraw; which tends to nothing but the dissolution of that Church. This may serve to give answer also to his 6. Argument.

Arg. 5. [*If the power of judgement be in the Rulers only, then either in some, and from them derived to others; or else it belongs equally to all, by the same commission. But neither of these granted: not the first, that's Popery: not the second, for it's confessed, the Rulers who dispense the power differ in degree and office, the teaching from the Ruling Elders:] We answer,*

1. That the Ruling power is derived from some to others, is very clear, and no popery: For as at first all Officers were made by the Apostles, so after by the hands of the Presbytery: The Apostles as Teachers and Pastors, did ordain Teachers and Pastors; as ruling Elders, Elders; as Deacons, Deacons; (for they

they had all Offices confessedly in them, and did derive them unto others.)

2. It belongs equally to all Ruling Elders, as Ruling Elders; For though the Teaching Elders and Ruling Elders differ in office and degree, yet they differ not *qua* Ruling Elders, therein their power is equal: The Officers and people, in their way, differ in office and degree; yet they make them equal in their Ruling power; if they do not rather give more power to the people, than to the Officers, as hath been said.

3. They themselves make the Teaching Elders and Ruling Elders to differ in office and degree; let them shew us what or where the commission is, that gives them all equally power of Ruling: and answer their own Argument.

The 6. Argument is almost the same with the fourth; and doth enforce the necessity of combination of Churches: I shall only take D. Ames his proposition, and conclude it: [*A Church or body of a people cannot be excommunicated, because then a Body having and retaining its essence, should be cast out of its self, which is impossible.*] Suppose now a body of the Fraternity be guilty of error in doctrine, and wickedness in life: the Elders complain of them, they will not hear; What then? The Rulers may, nay, should excommunicate them (saies our Anthour) i. e. 3. or 4. Rulers, 400. or 500. brethren; If so, then they not only censure the fraternity, but destroy themselves as Pastors and Rulers. How will they answer this? And I shall put it home the other way: Suppose the 3. Elders of that Church be prophane or heretical, the rest of the fraternity may, nay should complain of them, and if they will not hear the Church, excommunicate them: i. e. 4. brethren, 3. Elders (for so many as 7. are the least number of a Church:) will it not hence follow, that these 4. brethren do not only censure the 3. Rulers, but destroy themselves also as a flock (as a Church) for Flock and Pastors are Related (say they) and where there is no shepherd there is no flock: Doth it not hence in all reason follow, 1. That either there is no remedy to cure those Elders or that flock, if heretical or wicked; or 2. That they must necessarily destroy one another, and so dissolve the Church; Or 3. That there must be a combination of Churches to cure these maladies? I leave these to their consideration.

The

The rest that follows from pag. 199. to pag. 214. concerns M. Rutherford in a private contest, I leave it to him to clear himself.

At pag. 214. He falls upon the consideration of that great text, in *Mat. 16. 19.* whereto the Pope, Prelates, Presbytery and Fraternity now at last, do pretend a Title; we shall attend what he saies to it.

Prop. 1. [*Keys being an Ensign of power; by Keys in the plural; all delegated power for ordering the affairs of the Church, is here understood.*] Besides what was said to this above, in this very Chapter, and elsewhere; I adde now; That Keys are an Ensign of power, is true, but not all the truth: For Keys in Scripture signifie not any power, but only Office-power. And therefore he secretly begs the question, in taking the word in a sense, so general for any power, which the Scripture doth not own; It is evident to me that it cannot be made appear, that ever Keys signified any but Office-power. For,

1. In all the places of Scripture, where it is used, it so imports, *Isa. 22. 22.* [*The Key of the house of David, will I lay upon Eliacims shoulder, and he shall open, and none shall shut, &c.*] That this was an Office-power, is evident, comparing it with the 25. verse. [*Go tell this Treasurer, Shebna, who is over the house;*] into whose place and office of Treasurer, Eliacim succeeded; and the uses of those Keys to open and shut, imply such an office: So *Rev. 1. 18.* Jesus Christ by office hath the Keys of hell and death, and 3. 7. *the Key of David, that openeth and no man shutteth, &c.* alluding to that place of *Isaiah*: why then, *Mat. 16. 19.* it should not be taken of office-power (our Saviour alluding to the same places as generally all Divines assert) no reason can be given: The phrase is only varied, but the sense is the same: for to binde or loose in heaven, is the same with opening and shutting the gates of heaven; as also is that other phrase, *Joh. 20. 23.* of remitting or retaining of sins.

2. In the parallel places, where the power of the Keys was conveyed (as it is here only promised, *I will give, &c.*) office-power is plainly discovered; For *Mat. 28. 1, 19.* *All power is given unto me, Go ye therefore, teach and baptize:* Teaching and baptizing are confessedly parts of office-power; So *Joh. 20. 21,*

22, 23. *As my Father sent me, so send I you:* This cannot be meant of any power, but of office-power, nor can it be spoken to all believers, for they are not sent by Christ, as he was by his father: *Receive ye the holy Ghost, whose seven sins ye remit, they are remitted, &c.* All this imports a special office-power; Nor can it ever appear, that power was given to the Fraternity to remit or retain sins, &c. All these Scriptures speak of the same persons (Officers) and of the same office-power. The Church is Christs House, the Keys are an Ensign of office-power; the Ministers are Christs Stewards: They only are trusted with the Keys of the Family, not all the servants or children: Stewards do admit servants, or cast them out of the house, if unworthy: The servants or children do not admit or cast out one another, &c.

Prop. 2. [*These Keys are given to a society or one sort of men,*] We joyn issue with him herein, and say, The Keys are given either to Officers alone, or to believers alone firstly and formally, exclusively to each other.

Prop. 3. [*That society or sort of men, share alike in equality of the power, I will give to thee, &c.*] This is also granted, for whether Peter (in the first promise) stood in the place only of believers, or only of all his fellow-Apostles as Officers; Certain it is, they had equality of power promised them. To thee Peter as an Apostle or Officer, and therefore, *Mat. 28. 19.* and *Jak. 5. 21.* &c. it is given to all alike; *Go you, I send you, &c.* And this doth clearly exclude, the Supremacy of the Pope over all, and superiority of Bishops over their Presbyters; as our Divines do manifest; to whom I refer the Reader. Now then, it falls either upon the Officers alone, or the believers alone; and we must try upon which; To which in the next.

Prop. 4. [*This society cannot be the Rulers, because all power is not given to the Rulers firstly; for there is a power before theirs, to wit, power of Election, and so admission into their place:*] But

1. It is certain, it was all given firstly to the Officers of the first Christian Church: The Apostles had all power of the Keys given to them; they first exercised the Key of preaching, and converted members; then the Key of Baptism, and admitted them

them into the Church; then gathered them into a Church, then ordained them Officers; and where occasion was, used the Key of Excommunication, without the consent of the Churches: And all this they did as Pastors; (excepting only the last; they single and alone did excommunicate, which Pastors cannot do but in a combination) and therefore Pastors have the same power, for ought appears to the contrary. For I would ask any man, whether a Pastor as a Pastor (I mean a Minister in office, lest they say, Pastor and flock are Relates) may not go into the Indies, and there preach the Word, upon conversion baptize them, upon that gather them into a Church, ordain them Ruling Elders and Deacons, without any consent of another Church, supposing it cannot well be had? And when they are multiplied, erect more Churches, and those Churches unite in one Government? If this be reasonable, then all power (ordinary) is still in the Rulers firstly; and not in the Fraternity.

via. I shall invert his proposition, and turn it upon himself: This Society cannot be the Fraternity, for all power (if any) is not in them firstly; upon his own ground, because there is clearly a power of Officers, before theirs; *viz.* An office-power of preaching to convert them, of Sacraments to baptize them: without which they are so far from any power in the Keys, to elect or admit Officers, &c. that themselves are not members to associate, or to joyn with any Church. This enough, but I shall add.

3. If this power be firstly given to believers, then either singly, or in an association.

1. Not singly, *qua* believers; for then, to all believers, women, servants, children; If say, these are excepted, as no he persons, as afore? I wave it, referring to what was said above; but then I add, it seems unreasonable, that every single believer hath a power to elect an officer, or admit a member, till he be in an association. And this is asserted by our Author: [*It is not P. 203. believers as believers, that hath this power, but as believers covenanted, &c.*] and yet there is another caption, not all believers covenanting: [*but firstly capable according to Christ's appointment*] I cannot but note their uncertainty or unconstancy; One

22, 23. *As my Father sent me, so send I you:* This cannot be meant of any power, but of office-power, nor can it be spoken to all believers, for they are not sent by Christ, as he was by his father: *Receive ye the holy Ghost, whose soever sins ye remit, they are remitted, &c.* All this imports a special office-power; Nor can it ever appear, that power was given to the Fraternity to remit or retain sins, &c. All these Scriptures speak of the same persons (Officers) and of the same office-power. The Church is Christs House, the Keys are an Ensign of office-power; the Ministers are Christs Stewards: They only are trusted with the Keys of the Family, not all the servants or children: Stewards do admit servants, or cast them out of the house, if unworthy: The servants or children do not admit or cast out one another, &c.

Prop. 2. [*These Keys are given to a society or one sort of men.*] We joyn issue with him herein, and say, The Keys are given either to Officers alone, or to believers alone firstly and formally, exclusively to each other.

Prop. 3. [*That society or sort of men, share alike in equality of this power. I will give to thee, &c.*] This is also granted; for whether Peter (in the first promise) stood in the place only of believers, or only of all his fellow-Apostles as Officers; Certain it is, they had equality of power promised them. To this Peter as an Apostle or Officer, and therefore, *Mat. 28. 19.* and *John 20. 21.* &c. it is given to all alike; *Go you, I send you, &c.* And this doth clearly exclude, the Supremacy of the Pope over all, and superiority of Bishops over their Presbyters; as our Divines do manifest; to whom I refer the Reader. Now then, it falls either upon the Officers alone, or the believers alone; and we must try upon which: To which in the next.

Prop. 4. [*This society cannot be the Rulers, because all power is not given to the Rulers firstly; for there is a power before theirs, to wit, power of Election, and so admission into their places.*] But

1. It is certain, it was all given firstly to the Officers of the first Christian Church: The Apostles had all power of the Keys given to them; they first exercised the Key of preaching, and converted members; then the Key of Baptism, and admitted them

them into the Church; then gathered them into a Church, then ordained them Officers; and where occasion was, used the Key of Excommunication, without the consent of the Churches: And all this they did as Pastors; (excepting only the last; they single and alone did excommunicate, which Pastors cannot do but in a combination) and therefore Pastors have the same power, for ought appears to the contrary. For I would ask any man, whether a Pastor as a Pastor (I mean a Minister in office, lest they say, Pastor and Dock are Relates) may not go into the Indies, and there preach the Word, upon conversion baptize them, upon that gather them into a Church, ordain them Ruling Elders and Deacons, without any consent of another Church, supposing it cannot well be had? And when they are multiplied, erect more Churches, and those Churches unite in one Government? If this be reasonable, then all power (ordinary) is still in the Rulers firstly, and not in the Fraternity.

I shall invert his proposition, and turn it upon himself: This Society cannot be the Fraternity, for all power (if any) is in them firstly; upon his own ground, because there is clearly a power of Officers, before theirs; viz. An office-power of preaching to convert them; of Sacraments to baptize them: without which they are so far from any power in the Keys, to elect or admit Officers, &c. that themselves are not members to associate, or to joyn with any Church: This enough, but I shall adde.

3. If this power be firstly given to believers, then either singly, or in an association.

1. Not singly, *qua* believers; for then, to all believers, women, servants, children; If say, these are excepted, as no fit persons, as afore; I waive it, referring to what was said above; but then I adde, it seems unreasonable, that every single believer hath a power to elect an officer, or admit a member, till he be in an association. And this is asserted by our Author: [It is not P. 203. *believers as believers, that hath this power, but as believers covenanting, &c.* And yet there is another caption, not all believers covenanting: [but firstly capable according to Christ's appointment] I cannot but note their uncertainty or unconstancy; One while

while they said, the Keys were given to Peter as an Apostle, Elder, and believer: Another, only to him as a believer; Another not all believers, but covenanting believers; not all covenanting believers but fitly capable: Not all fitly capable, but professing faith and obedience to the Lord Jesus, before the Lord and his people, as I elsewhere shew.

2. Not in association, at least not by this Text of *Mat. 16. 19.* For if the power then given to Peter be given to him as a believer, then it is given him not single person: *I will give to thee;* (not to them, not to you; for that might imply an Association:) Therefore either every believer must have it single, or not at all; or at least firstly as single: For if they still say, he hath it as a believer covenanting, I shall rejoyne, *si per loquui domini*

1. *Peter* was not a believer in covenant with any Church, when the power was promised or given.

2. If it was given to him, as in an association, yet not firstly there, because the truth is, there was a power or liberty in him before that, viz. a power to associate, which belongs to every believer single; therefore it firstly is given to a single believer, before he be in an association. But still remember, that what power a single believer hath; as it is not properly a power of the Keys, so there is a power before that, the office power that made him a member; and so from first to last it follows, this society cannot be the Fraternity, but the Rulers.

But he labour to prove the power of election, and admission by the Fraternity, to be a power of the Keys, thus; 1. *[That both these Acts imply a power, is thus made plain: An office is a Key, and consequently comes under the power of the Keys, and so give that Key, implies a power:]* We must first distinguish before we answer: Power is taken two waies, either for a power of Liberty (so themselves call it sometimes) or for a power of Authority. Again, power of Authority is either supream, or subordinate: the first was and is in Christ, the second in his Officers by him appointed; And now we say, *A*

1. Both those Acts imply a power (supposing such a power in the Fraternity, not granting it) a power of Liberty, not of Authority.

2. For the power of Election, if it be understood of their power

power to chuse a Minister to be their Minister, it is a power of Liberty only and no power of the Keys: If of the power of constituting, making or ordaining a man a Minister, it is a power of Authority, and begged but not proved to be in the Fraternity.

3. For the other, the power of Admission, it may be understood either of the first admission of a member into the visible Church, which is done by Baptism, and that is an Act of Authority and Office, belonging only to the Minister: or else of Admission of him into this or that Society and Congregation, and this is only a power of liberty, as was said above; A judgement of Discretion or Christian Liberty they have to discern of their fitness or unfitness to be admitted or kept out; and that is all; For they have no power to refuse one that is fit for membership, nor to admit one unfit; as hath been often said. And now we consider his proofs.

1. [*An Office is a Key*] is very improperly spoken: For,

1. There is a clear difference between the office and the Keys. The Office or Officers have the power of dispensing the Keys; but they are not properly Keys. No man will say the Treasurers or the Stewards office is a Key; but their office is to dispense the Keys.

2. Jesus Christ himself who was Gods great Officer as Mediator, King, Priest, and Prophet, had indeed the whole power of the Keys; but no man ever said, his offices were Keys.

3. The Apostles and their successors had by office the power of the Keys given them, but it was never yet said, their office was a Key. When our Lord said to Peter, *I give to thee the Keys*, he meant no more but this, I make thee an Officer, a Steward of my house, and by that give thee the power of all the Keys, that is, the Ordinances, as was confessed above; both by M. Cotton, and by himself insinuated, *par. 1. pag. 5.* [*The essentials of Government are partly in the persons dispensing, partly in the Ordinances dispensed:*] Where I supposed Officers and Keys, Persons and Ordinances, were distinctly considered.

4. But adde this also, That every office is not a Key, in his own sense, as that of Deacons or Widows; for they have no Key to use: See his own Scheme of Officers, *par. 2. p. 4.* [*They*

either Ruling or Supporting. &c.] And they say expressly, [*Our Lord spake nothing of Jurisdiction of Deacons.*] Now Key is not only an Ensign of power, but of jurisdiction or office-power in all mens understanding, as hath been said upon his first proposition.

2. [*An Office is a Key, and consequently comes under the power of the Keys, and so give that Key implies a power;*]

But 1. That an Office comes under the power of the Keys, and that it implies a power to give that Key, is true in one sense, that is, that it comes under the supreme power of Christ alone, to ordain the Officers in his Church: And in the Apostles, it was true, the Offices were conveyed, and the Officers constituted by such as had a subordinate power to dispense the Keys; but not so that every power is a Key, or the power of the Keys; for that is only an Office-power. By proportion, the power of the Keys being only in the Officers of the Church, the Ministers primarily, who have the power of dispensing all those Ordinances which are the Keys; the giving of the Keys, that is, the giving of the office to others to dispense those Keys, implies a power, but still it is an office-power; which is denied to the Fraternity.

His second Argument from Excommunication [*This is arguing a power, admission also doth the like, from a parity of reason:*] is easily answered; The Fraternity have no more power of the one then of the other: Look how they had power to admit, so to excommunicate, that is, they have a judgement of Discretion, to judge who are fit or unfit to be excommunicated; and a Christian power or liberty, as single persons, to withdraw communion from them, but this is no Office or Ecclesiastical power properly so called.

There is one thing more that is considerable: [*Should the condition of an Officer be related to, it must be either the Teaching Elder alone, and then the Ruling Elder is excluded, or contra, &c. and then how can all power be indant by these Keys?*] This hath been partly spoken to before, upon his 5. Argument above. But we adde, This Dilemma falls as fully upon the Apostles, as upon us. For certain it is, All power was given to them, all the power of the Keys: Now, if I should argue thus; If the condition

condition of an Officer be related to, then it must be to the Apostles either as Teaching Elders only, and then the Ruling Elder is excluded: or as Ruling Elders only, and then the power of the Teaching Elder must be denied; What would he or any man say to this Argument? Perhaps they will say, the Apostles were Officers extraordinary, for the first planting of the Christian Church, and so had all power and all the Offices and Officers formally in themselves: But then I assume, though the Apostles were extraordinary Officers in respect of the extent of their commission, and some other privileges: yet in regard of the power of dispensing the Keys, the Ordinances, they had the same ordinary power that Ministers now have; They had in them the power of all the Officers subordinate, extraordinary as Prophets, Evangelists; and ordinary, as Pastors, Teachers, Elders, Deacons, as is confessed by themselves; and might formally exercise them all; as we shall hear him confesse, in our answer to the next proposition. And lastly, the Ministers now have formally in them the power of the subordinate Officers, Ruling Elders and Deacons, as they also confesse; and now they may consider what they would answer to their own *Dilemma*, and think we will answer the same.

Prop. 3. [Hence this power of the Keys cannot be given to one single society of men formally, in all the kinds of it, because it requires several kinds of Subjects formally different: As some Ruling, some Teaching, some Exhorting: Hence it follows undeniably, these Keys are given to such who have some of this power firstly and formally, and virtually can give the rest of the power:], To which we say divers things.

m. We have said and proved in the former proposition, That this power was given to one society of men formally, in all the kinds of it: For the Apostles had it so; therefore it is not impossible: Besides, our Author affirms, that the Apostles had not only formally an extraordinary power, but the power also of all the ordinary Officers, formally in them, and might and did exercise them all; so he speaks, pag. 223. [*The Apostles the Keys, p. 32. could exercise the power of all Offices; They supplied the place of Presbyters, and Deacons.*] and they had formally power to make and admit members and Officers, and to call them out, which includes all power.

2. The Offices of Pastor, Ruling-Elder and Deacon, are in subjects distinct formally, as he speaks, and yet they all meet formally in a Pastor; and he may exercise them all, by their own confession; and he can give the power to the inferior Officers, therefore the power may be given to one society of men formally, in all the kinds of it.

3. If the Apostles had all power formally in themselves, they might (and accordingly they did) formally exercise that power, and give one part of it only to Teaching Elders, another to Ruling Elders, another to Deacons; and yet another to the Fraternity (if they have any power in the Keys) all differing Subjects: Therefore the difference of subjects partaking of this power, doth not inferre, the power of the Keys may not be given to one single society of men, and that formally.

4. Let us see how he distributes the power; [*The Church of believers can admit, elect, this formally belongs to them; and Officers being elected by them, the whole Government of the Church will then go on in all the operations of it, &c.*] Many things might be said, but I forbear: I only say, I appeal all mens reason, upon consideration of what hath been said, whether the government of the Church is like to go on better, by placing the power firstly and formally in the Officers (which was firstly done) or by placing it in the Fraternity, which hath almost overturned, at least obstructed all Government. Nay, I say more, it is so far off this way, that the Government should go on, that it is impossible there should ever be a Church, unless there be a power in Officers to convert and baptize them, and make them materials for a Church. Indeed, where Churches are constituted, it is an easie matter to say, the Church elects and admits members, &c. But if they were to go and plant new Churches amongst Heathens, there must be Officers, if not to convert them, yet to baptize them, or there will never be a Church; And if so, then whatever power of the Keys the Church hath (which I believe to be none) they must acknowledge they had it from the Officers, that helped to make them a Church.

And now, when I was gone thus far, and intended to go on with the rest of the Chapters of this first part; I found that the subject of them was principally a private contest with M. Rarb.

and

and M. Hudson, about the Catholike visible Church; and I was loth to put my sickle into other mens corn. And just as I had finished my Animadversions upon the 11. Cha. came forth in print that learned and judicious piece of M. Hudsons *Vindication of the Church Catholike visible*, which (in my judgement as yet) quite plucks up the foundation of the Independent way. For 1. If there be a Catholike visible Church. 2. And that not a *Genus* but an *Integrum*. 3. And that be *Ecclesia prima*, as that worthy Authour hath (to me) demonstrated; all the other controversies betwixt us and them, are put to a period. As for the other parts of this learned Authours *Survey*, in most of the Assertions, they and we agree, or our differences are not great: In the second part we differ especially about Ordination of Officers; which is learnedly discussed by the worthy Authour of the *Diatribe*, proved a *magdiarist*. D. Seaman, in the third part about Baptism of children of non-confederate parents: And for this latter I have ventured upon a *Diatribe* with his 2. Chapter of his third part, which now follows. Par. 2. cap. 2.

A a



A
D I A T R I B E

CONCERNING

Infants-Baptism,

WITH

M^r Hooker, Part.3. Cap.2.

Whether the Infants of Beleevers
not in Covenant with a visible
Church, may be baptized.

By D. C.



L O N D O N,

Printed by A. M. for Christopher Meredith at the Sign
of the Crane in Pauls-Church-yard, 1651.

A
D I A T R I B E

CONCERNING

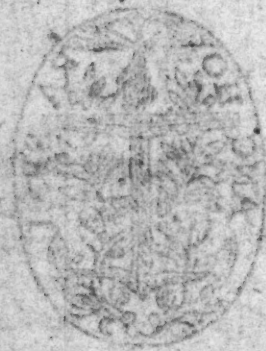
Infants-Baptism

WITH

M. Hooker's Par. Cap.

Whether the Infants of Believers
not in Covenant with a visible
Church, may be baptized.

By D.C.



L O N D O N
Printed by A. M. for Christopher Mearns at the Sign
of the Crane in East-Church-yard, 1691.

A
D I A T R I B E

Concerning
Infants-Baptism,

With

Mr. Hooker, Part. 3. Cap. 2.

**Whether the Infants of Beleevers not in Co-
venant with a visible Church, may
be baptized.**

CHAPTER. I.



THis Question (though as it is managed, it is one of the unhappy causes of the unkinde differences, and most unchristian separation of Churches and members at this day, yet) were all things well distinguished, is rather a Logomachy, a strife of words, then a reall controversie betwixt us and them. For if they will not renounce their own grants, 1. That an Implicit covenant is sufficient to make a true Church. 2. That our Churches have such a Covenant, and are true Churches. 3. That there is no professor of Religion but he is a member of some particular visible Church; which is asserted by this Reverend

Par. 1. p. 47, 48.

See par. 1. 63.

Author, par. 3. pag. 19, 20. when thus he writes: [*There are no members of the Church in generall, which are not members of some particular Church: For 1. All particular Congregations are all the members, whereof the visible Catholike Church (mark the words) is made up, as an Integrum of all its parts. 2. Those who are not members of any particular Congregation, come not within the rank, nor can be referred to any kinde of members of a visible Church: To be a member of the visible Church in generall, and to have no particular existence of membership in a particular Congregation, is a meer conceit.*] I say, if they will but stand to these their own grants, they may dispute this Question with Papists or Infidels; if they please, but it nothing concerns us; For it will inevitably follow, that the Infants of any of our members may be baptized, as shall appear more fully anon. Yet I believe it would trouble him or any of his way, 1. To prove of what particular Church Christian, the Eunuch or he Jaylor, &c. was, when first baptized. 2. To reconcelle himself with M. Cotton, who saies, [*Those that come over from us to them, are members of no Church.*] 3. Or to make it out of what Church those members are that are left of a Church dissolved, &c. But we take his last concession. [*If any member of that Church in generall be a member of a particular Congregation, then he hath right to give, and his child's right to receive Baptism:*] And so the Question betwixt us and them is at an end. But that we may not seem to slight the Reverend Authours pains (as some do ours) we shall consider what he saies: And to clear the way we distinguish upon 3. words.

1. What is meant by the visible Church,] Which is taken in a double sense in this controversie.

1. By them, only for a particular Congregation, and they seem to acknowledge no other.

2. By us, for the Catholike visible Church also, which they deny. And yet our Reverend Author yeelds it in so many words in the place above transcribed: [*The Catholike visible Church is made up of all Congregations as an Integrum (not a Genus) of all its parts:*] which is a confession fallen from him unawares: for he elsewhere denies the Catholike Church both to be an *Integrum*, or to be visible. That's the first.

Par. 1. p. 53.

2. What

Ques. What is meant by *Believers*,] The Word hath a double sense.

1. Those that are true and real Believers, having truly justifying Faith.

2. Such as are visibly and outwardly professors of the Christian Faith, and they are of 2. sorts.

1. Such as testify their profession in an external good conversation, though perhaps secret hypocrites.

2. Such as though they profess it, yet in works deny it. These last are again of two sorts: Some are habituated sinners, some offend of ignorance or weaknesse; some greater, some lesser offenders. Of the worst sort of wicked men, there is yet a distinction: Some are without the Church, either not admitted or excommunicated: Others are tolerated in the Church by negligence or indulgence. Now the Question is not of believers of the first kinde, that are true believers, nor of the second, such as externally are visible Saints, though secretly hypocrites; nor yet of scandalous wicked men, tolerated in a Church: he confesses such have right to the priviledges of the Church for themselves and their children: So the true state of the Question falls upon this, [whether the children of professors, believers, either not yet admitted or ejected, have right to those priviledges of the Church; or unto Baptism in particular:] And then it brings us to the covenant; not whether the children of wicked men have right to baptism, but of wicked or godly men not in covenant, or as he saies, *Non-consideratus*; Of which in the next.

Par. 2 p 11.

3. What is meant by the *Covenant*,] There is a two-fold Covenant considerable in this controversy.

1. The Covenant of the Gospel or of Grace, which believers enter into at their first conversion, or are entred into by birth, as descended of parents in Covenant.

2. The Church-Covenant as they call it; which is the combination of particular members into a particular Church, to enjoy together all the Ordinances of God, in that Congregation. This is two-fold.

1. Explicit, by an open expression and profession, of that engagement in the face of the Assembly, &c.

2. Implicit, when in practice they do that whereby they make themselves

Par. 1, p. 47.

themselves engaged to walk in such a society, &c. as constant attendance upon the Ordinances and Ministers with the people of such a Parish, &c. Those things being thus explained, the question is reduced into a narrow compass: [*Whether the Infants of Believers now in Covenants explicit with a particular visible Church, may be baptized:*] The resolution of the Independents seems to be this: Be a man never so wicked, if he be confederate with a particular Church, and be tolerated, he hath right for himself and his, to all Ordinances. And be a man never so godly, if he be not confederate with a particular Church, he hath no right for himself and his. That this is not an unjust charge, will appear, by considering Now the Reverend Aurbour states the Question.

Par. 3. p. 11, 12.

Thus he delivers himself for the first. [Of the Churchmen
through conuocare, acolytes, and indulgence, that I have said
vile and evil persons in that place of membership, to have a share in
deny them the privilege of membership.] For the second thus he
saith: [The pious of the Quakers the boys, in following of his
confederate, and his share, I have no neighborhood, this Church, to be
entire their children in the seat of Baptism, to be parents (through
godly) being yet unwilling to come into Church, to be Baptized.] And
he resolves it negatively, notwithstanding all the Arguments to
the contrary, concluded, & he saith: [By the name of the
Church of England.] Before I go further, I cannot but say, it may
seem strange that the lawfulness of parents godly, not con-
federates, or members of a particular Church, should not give
the privilege of Baptism for their children; which the wicked-
ness of parents tolerated in a particular Church doth not pre-
judice. Shall wicked parents be allowed to baptize their chil-
dren, merely because they are not confederates in this way?
Is there not like reason in the other Sacrament? Shall a
wicked man tolerated in Church, be allowed to the Supper,
than an holy godly man not admitted? By what Law of God?
By what Rule of Scripture, he doth more than be allowed to
knowingly, and to deny it unto children? Is not this to
the commandment of God void, by the consent of the Church?
Do not some of his own party grant, that members of other Churches
may receive the Lords Supper in another? Yet are they not con-
federates

federate members of that Church. Say they not also, That the children of members of one Church may be baptized in another? yet are they not confederate? True, may he say, but they are members of some particular Church, which these non-confederates are not; So he saies expressly, *par. 3. pag. 10* [*Non-confederates we conceive, no members of a visible Church, and so have no right to priviledges of members, &c.*] But it is not all one, whether a man be no member of any particular Church, or whether he be no member of this particular Church, in regard of right to Ordinances in this Church? Or will he grant, that a member of one Church hath right to Ordinances in another Church? Doth he not seem to hold it unwarrantable, upon this reason, [*because administration of the Sacrament is a Ministerial Act, and can be done but by a Pastor or Teacher, and (saies he) what Authority hath he to do it, or they to receive it from him to whom he is no Pastor? besides what he saies here in his fourth argument, of which in due place:*] Where the very reason is rendred to be this, because they are not Pastor and flock, that is not confederate in the Church-covenant; whereupon the reason is the very same for a member of another Church, and a member of no Church: But this he will grant, though others differ from him. The ground of his mistake seems to lie in this, [*the nature of the Church-Covenant,*] that is, indeed the necessity of an explicit Covenant; whereas he hath often granted the Implicit to be sufficient: And yet they deny our selves the Supper, and our children Baptism, because not confederate with them by an explicit Covenant. Whereas we have proved, that every Christian at his first conversion hath entred into such a Covenant (the Covenant of the Gospel) as both requires him to conform to all Christs Ordinances, and also gives him and his posterity right to all Ordinances, whereever he come.

The Question being thus stated, before he comes to argue it, he premises some conclusions: which we consider.

I. Conclus. [*Children as children have not right to Baptism, for then all children should be baptiz'd:*]

But he should have remembred (which it seems he forgot) that the Question is not of all men whatever, Christians or Infidels, and of their children: but of Christians either confede-

B b

rate,

rate, or not confederate, and of their children; And then we say, it belongs to all Christians to give right to their children to baptism; and all children of Christians, as Christians, have such right, 1 Cor. 7. 14. If both, or but one parent was a believer, the children were federally holy, and so had right to Baptism. And the denial of this, as it is against this Scripture, and the judgements of all our Divines, who pleade the cause of Infants-Baptism from this very Text: So it is the very next door to Anabaptism: The Anabaptists say, no children are to be baptized, because they are not confederate, not capable of the covenant of the Gospel: The Independents say, No children but of members confederate in the Church-covenant with a particular Church; The difference is not great.

2. In the Jewish Church all male-children of Jews and Proselytes, were to be circumcised; the Law is expresse, and no impediment appears on the parents part to hinder it; So it seems reasonable, that all children of Christians, as such, have a right to baptism, because they are children of believers.

3. Himself saies; par. 2. p. 65. [*A person hath his first right to a Sacrament, because he hath an interest in the Covenant of the Gospel:*] And again, par. 3. p. 13. *The Parents fearing God, and considering in the Covenant of the Gospel, they do, and can give right to their children, to share in this priviledge of Baptism:*] Therefore all children of parents in the Covenant of the Gospel, that is, Believers, have right to Baptism, by their interest in that Covenant; though not in a Church-Covenant. The exception given to this grant, is this, par. 2. pag. 65. [*He hath a first right by Interest in the Covenant of the Gospel, but he must come at it in a right order of Christ, &c. the party must be a member of a Congregation.*] This hath been spoken to above in the first part of his Survey; and now I adde,

1. Sure a believer is in a right way and order, or else the Apostle was out of way and order, when he said, of Cornelius and his company; [*Can any man forbid water, that those should not be baptized, who have received the holy Ghost as well as we?*] Though as yet they were of no particular visible Church by entering a Covenant. And Philip was out of order, who when the Eunuch asked him, *Here is water, what doth hinder thee to be baptized?*

said? answered, If thou beleevest with all thine heart thou maist: though he was as yet incovenant with no visible Church.

2. If this be enough to give him right, that he is a member of a visible Congregation: Himself hath told us, That there is no Beleever, but he is a member of some particular Congregation: And we tell him, that all our members are members of some particular Congregation; and so we are agreed.

3. Conclusion. [It belongs not to any predecessors, from the next Parents firstly, to give this right to children:] which is proved,

1. [The next Parents can give right to Baptism, without any help of the predecessors, Therefore it is not firstly in predecessors, &c.]

But we say, This arguing is equivocal. For either he understands it of predecessors, and next parents both heathens, and then it belongs to neither to give right to childrens Baptism: or of predecessors heathens, and the next parents Christians: and then it's granted, it belongs not to the predecessors at all, but firstly to the next parents: Or lastly, of both predecessors, and next parents Christian, and both living; And upon this the question lies: For he supposes them either dead or out of remembrance, or Apostates from the Gospel, or opposers: But we suppose them living, and Orthodox, and godly; now the Question is, to whom the right to give baptism to children belongs, when both are fearing God, and confederate, in the covenant of the Gospel (as he speaks) though not of any particular Congregation; Whether it belong not firstly to the predecessors, and be derived to the next parent by them, and by them to the children: e. g. when God entered into Covenant with Abraham and his seed; the right of childrens circumcision belonged first to him, by him to Isaac, and by both to Jacob, and so to his posterity; so we think it is in the times of the Gospel. Suppose the Grandfather living a Christian, Orthodox and godly, the father of the childe dies, or Apostates (and no member of a particular Church in covenant) the Question is, whether the right to give Baptism to the childe, belong not to the grandfather yet living: (suppose him for the present a member of some particular Congregation) we think, that promise [I will be thy God and the God of thy seed] reached not only the next children,

dren, but their posterity in a second or third generation, &c. Or let it be made appear, that the Promise or Covenant of the Gospel is made only to the Parents and the next generation.

2. He labours to prove his second conclusion further thus: [*The predecessors cannot convey this right without the next parents, for is paterna potestas, the power of the fathers, to dispose of their own? If they will depart into places, where are no Churches or Apostates, it's not in the power of all predecessors to bring the child to Baptism:*] To which we say.

1. It may be a question, whether Adam had not *paternam potestatem*, over all the generations of his children while he lived; and so Abraham over Isaac and Jacob, and they of their posterity, while they lived. Jacob it's known takes this power to dispose of Joseph's children as his own; and so he begs the Question to deny it.

2. If they had not such power over grand-children in temporal things, the Question is, whether they had it not in spiritual things. Suppose Joseph refused to circumcise his children, had not Jacob power to do it, it being the command of God to circumcise their posterity, and the promises made to their seed? May not a Christian Grandfather have the same power?

3. If they have not such power, have they not right to do it? For his cases put, are beside the Question. There is a twofold power, physical and moral: This latter imports a right, where sometimes there is not power to use it. If the next parents depart or apostate, and carry their children with them, the predecessors have no physical power, but they may have (and we think have) a moral power, that is, a privilege to give right to those children for Baptism, though they cannot actually impart it. As in a temporal privilege of an Inheritance or Honour; The next parent may depart into a far countrey, and carry his child with him, and so hinder his succession to those privileges of the Grandfather: yet there was a power or right in him to give them, and the child had a native right to receive them. That place 1 Cor. 7. 14. does not prove it is in the power of the next parents by their Apostacy, &c. to hinder their childrens right or interest in the Covenant of the Gospel; or to take off their federal holiness;

linesse; and so to keep them from the seal of the Covenant. The Apostle speaks only of one way of giving the childe right to federall holiness, and so (as we argue it against Anabaptists) to Baptism. When one parent is a beleever, it is enough; but he denies not, but there may be other waies to give a childe right to the Covenant and Seal; and that for one, may be the faith of the predecessors; supposing the next parents dead before they be of any particular Church, or apostatiz'd from the Church. And to this opinion M. Cotton inclines, and others with him, as we shall hear anon. And then it belongs neither firstly nor only to the next parents. We go on to the next.

3. Conclul. [*The next parents being causa adæquata of conveying or withholding the right of Baptism to their children, it flows inevitably, That children may be deprived or possessed of priviledges by sinfulness or holiness of parents:*]

1. But we have proved, at least have intimated, That the next parents are neither *prima* nor *adequata causa*; neither the first nor only cause of childrens right to Baptism, and then the consequence falls with its own weight. It shall be proved hereafter, that there are more waies besides this to admit children to Baptism.

2. That the wickedness of Christian parents should be a means to deprive their children of priviledges spiritual, seems harder measure then the children of the Jews found; their parents wickedness did not deprive them of Circumcision: And we think, priviledges are enlarged by Christ in the Gospel, not straitned, As our Divines argue for Childrens Baptism against Anabaptists: If children of Christians were not to be baptized, their condition were worse then of the Jewish children: So against the Independents we argue: If the wickedness of the next parents deprive children of the right to Baptism, they are in a worse condition then the Jewish children were; whereas Christ came to enlarge the priviledges of the Church.

3. Whereas he saies, this may be, [*In a way of Gods most righteous proceedings, because the proportion is exact on both sides: As the Covenant of parents entitles children to the priviledges thereof; So the rejecting of the Covenant doth debar them of the same priviledges:*] I answer.

1. This may be granted thus far; That as the embracing of the Covenant by heathenish parents, entitles their children to the privileges thereof; So the rejecting of it deprives their children of them; but the question is not of Infidels holiness, or wickedness, but of Christians.

2. There may be other kinde of wickednesses beside the rejection of the Covenant by Apostacy; the question is of any wickedness of a Christian parent; Though a parents Apostacy might (how justly I see not) deprive the child of Baptism, yet it were hard and strange that every other, though grosse wickedness, should do it; Himself hath said, *[The wickedness of a parent tolerated in a Church doth not hinder his child's Baptism.]*

3. If any wickedness may hinder, yet it would be considered, whether the want of entering into his Church-covenant, may be called such a wickedness, or a rejecting of the Covenant of the Gospel; and so may justly deprive a child of right to Baptism.

4. The proportion may hold in temporal benefits and punishments, as children fare the better for their parents holiness, so the worse for their wickedness; But that in a Church of Christians, children should fare the worse in spiritual external privileges, for their parents wickedness, especially for this, because their parents are not (in this sense and now way) Church-members, is a harsh doctrine, and needs better proof then yet is given.

4. Concluf. *[Hence parents must first have right themselves, before they can convey it unto others; and can deprive them of no more then they can give them.]* It hath two parts.

1. *[A Parent must have a right before he can give it, a non habente potestatem alii non frustrat, &c.]* To this we say, The Proposition may be granted; but this will little help to prove, that the next parents only, and they Church-members, give right to childrens Baptism.

2. The application of it will prove dangerous: For if it be true which he asserts, That acts done by one that hath no right, are null, and that non-members in his sense have no right to give Baptism to their children, it will inevitably follow, that the

Baptism

Baptism of himself, and all of any years, in *New-England*, and old too, is null; and how this will please Anabaptists, let any judge.

3. His own Inference is nothing so clear, as that afore: upon this ground (he saies) it's certain, [*An excommunicate Parent cannot entitle any of his children to a Sacrament: because he hath no right to give:*] To which it may be said,

1. One parent a beleever (the mother) may give the children right, if the other be excommunicate.

2. If both be excommunicate, we think, the grand-father or mother, may give them right.

3. Excommunication doth not deprive the parent of his right, but only suspends it for himself; It is not proved, it suspends it for or from his childe: It did not (for ought appears) suspend circumcision from a Jew's childe.

4. In the Apostolical times, as soon as an householder beleaved, and was baptized, he had a right to bring his childe to Baptism, though he himself was not a member of any particular Church, in the new sense and way. That of the first part

[*They can deprive them of no more then they can give them:*] This he forgot to speak to: but the proposition may be yeilded as tending little to the main question: Only it may be scrupled, whether they can deprive them of all they can give them: A parent can give a right, and actual admission to Baptism, and so to other priviledges of the covenant in due time; but he cannot deprive his childe of baptism again, or of other priviledges, by his own excommunication: But that a childe of an excommunicate person may be baptized, is the judgement of many learned Divines; as shall appear hereafter. What arguments are brought by *M. Rusb.* for the contrary opinion, I shall leave to him to vindicate; and consider the strength of the Authours arguments for the Negative.

1. Arg. [*Non-members have no right to Church priviledges, and so can give none: But non-confederate parents, are non-members, Therefore,*]

By this we may see where the pinch of the controversies betwixt the Independents and the Presbyterians lies, viz. in these

M. Hadf. Vind.

two things. 1. The *Church-covenant*. 2. That there is no visible Church but a particular Congregation; Both which are overthrown in our former discourse, and the latter more fully by another hand: The answer then is easie by distinction; Church is taken either for the Catholike visible Church, or for a particular Congregation. If it be taken in the first sense, the major is true, Non-members of that Church have no right to the privileges of the Church, but then the minor is false, in the second sense; Non-confederates of a particular Church are members of the Catholike Church: Again, The Covenant is taken either for the general Covenant of the Gospel; and then the minor is true; Non-confederates in that Covenant are non-members: but the major is false, if it be taken in the second sense, for a Church-covenant; They that are non-members in regard of a particular Church-Covenant, may have right to Church-privileges: Besides, the Church-covenant (by his own confession) is either explicit or implicit; and so applied, answers the argument; Those that are not members of a Church by an explicit Covenant, may be members of it by an implicit covenant (which is confessedly sufficient) And so those that are not explicitly confederate, may be confederate implicitly, and so members of the Church, and consequently have right to give, and can give right to their children for baptism.

2. Argum. [*Only those children who were externally in Covenant, and born of confederate parents, were circumcised, therefore such are to be baptized:*] There is a double Answer to this.

1. That Covenant was the Covenant of grace, this of the Church: The Reply is, [*That it was the Covenant of the Church ultimately considered: for the Covenant of grace did not give right to circumcision: Job and his friends were in the Covenant of grace, yet had no right to circumcision, &c.*] But to this we say, This is one of the chiefest Arguments for Pedobaptism: [*They are in the Covenant of grace, therefore they have right to the seal of baptism;*] which his arguing overthrows: We say, the Covenant of grace did give right to circumcision, even to Job and his friends, and all others within the Covenant, and all profelytes within the Covenant were free to take circumcision; yes, if they had

had come to live amongst the Jews, were bound to circumcision: So all that are interested in the Covenant of grace, have right to Baptism: It was his own confession above, *par. 2. p. 65. A person hath his first right to a Sacrament, because he hath an Interest in the Covenant of the Gospel:*] But the Covenant was ever the same; that Covenant with the Israelites was the Covenant of grace (opposed to that of works) therefore *Job* being in that Covenant of grace (as is confessed) he had right unto the seal of circumcision: though distance of place gave a dispensation for not receiving of it.

2. I would deny the Antecedent, Other children then such as were externally in Covenant, that is, born of confederate parents, might be circumcised: If *Abraham* did adopt or buy an Heathens childe, he was to be circumcised, by expresse Law: therefore, not only children born of confederate parents, were circumcised; nor only such are to be baptized; as shall appear hereafter.

3. To conclude this, I may also grant the consequence, as it is laid down: If only such were to be circumcised, then such are to be baptized: where the word (*only*) is left out; and if it be put in, then I should deny the Assumption, as afore.

3. Arg. From *Rom. 11. 17. Children of parents non-confederate are not ingrafted into the Olive, the Church; therefore they cannot share in the fatness or priviledges of the Church:*] To this, the same answer in part may serve; Children of non-confederate parents may be otherwise ingrafted into the Olive the Church, then by being born of confederate parents, viz. by Adoption: for by this they are ingrafted externally into the Church, and so are capable of the seal of Baptism.

2. But I would further observe, that he deludes us by the notion of the Church, which he takes still for a particular Congregation: as if a man not only professing the Covenant, but really within the Covenant by truth of grace, and also baptized, were not engrafted into the Olive, the Church, because he is not admitted into some particular Church: whereas the Olive tree is the Catholike visible Church, in the judgement of the best Divines, as *Jer. 11. 16.* The visible Church is the Olive, &c. *Par. 1. p. 43.*

4. [A Father of any Congregation hath no power to require a non-confederate or his children to be baptized; therefore they have no power by any rule to require baptism of him, and so no right thereto:] To this I answer.

1. A parent non-confederate with a particular Congregation, if confederate with the Catholike visible Church, or in the Covenant of grace, hath a power, that is, a right to a Sacrament for himself and his children, (as was confessed above,) therefore he hath a right or power to require it of a Minister, where-ever he comes, and he hath no power justly to deny it: as we discoursed above.

Rev. 2. 2.

2. A Minister with the Officers of a Congregation, have a power to require such a believer and professor to conform to the Ordinances of Christ, which he covenanted when he was first converted to the Covenant of grace, and he ought not to refuse them. He may not say, (as is pleaded for him) *I will not joyn with your Assembly, &c.* he ought to joyn with this Assembly, supposing no more; at least he ought to joyn with some Assembly, as themselves confesse: and if he do not, they, if not single, yet jointly, may proceed against him according to the Rules of the Gospel, even to censure of excommunication, if he be obstinate: The Rule is expresse, *2 Thes. 3. 6.* [Withdraw your selves from every brother (every brother) that walketh disorderly, and not after the tradition which he received of us.] Now what more disorderly then for a man professing Christianity to refuse Baptism, for himself and children, and to joyn himself to no Congregation?

See Defence of
9. positions p.
158. In des-
cribing Seals of
him, &c.

3. I adde by requiring of a Minister Baptism, for himself and his children, he actually joyns himself to the Church, wherein he requires it; and is *ipso facto* confederate; as himself hath said above.

5. Arg. From *1 Cor. 12. 13.* [We are baptized by one Spirit into one body, not mystical and invisible, but politicall and visible; and that not Catholike but a particular Church, therefore Baptism seals up the externall communion with a particular Church.] But by One body there, is not meant one particular Church, but the one Catholike visible Church: which (beside the joint Judgement of most Divines) is evident upon these grounds in the text.

I. The

1. The Apostle puts in himself, we and you, all baptized into one body: but he was not baptized into any particular Church, because he was an Apostle over all Churches, and was baptized privately by *Ananias*, without the presence of any Congregation.

2. He addes by way of explication, whether Jews or Gentiles, &c. we all, but that must needs signifie the whole Catholike visible Church: His reasons against it are little worth.

1. [*It's that Church wherein Teachers are set, but they are not set over the Catholike visible Church, but in a particular Church:*] The answer is, Teachers are actually set in a particular Church, but habitually are Officers in the Catholike visible Church; as is proved elsewhere: And it were easie to retort his Argument thus, That Body is here meant in which Apostles and Prophets were set; But they were not set over the particular Church, but the Catholike visible Church, Therefore. But he will prove it; [*If Pastors be set over the Catholike visible Church, then either as it is taken as distinct from the particulars, or as it comprehends all the particulars; Not the first, for Pastors are not set over a flock they did never see, nor can tell where to finde; Not the second, for then they are bound by the same commission to bestow the same care over all particulars:*] Do but put in Apostles, for Pastors, the argument will run parallel against them: If Apostles be set over the Catholike visible Church, then either as distinct from particulars, or as it comprehends all particulars, &c. Look what he would answer here, let him think we would answer the same, with this difference only, That the Apostles were actually set over the Catholike Church, habitually over particulars; but Pastors are actually set over particular Churches, but habitually over the Catholike visible Church, to act for the good of the whole, and every part, as occasion is offered.

2. His second reason is this, [*Ordinary Teachers are set in the Church by election, but election sets them not over the Catholike visible Church; for they may chuse or refuse any one in choice of more:*] True, ordinarily he is chosen for a particular Church, yet hath an office-power to act upon occasion, in other Churches, as hath been proved by us, and yeelded by themselves.

To conclude, [*Baptism (he saies) seals up the external com-*

The Keys.

See Vind. Clav.
p. 40. f. 6.

munion with a particular Church:] He must mean it (only) with a particular Church, as the opposition shews, [*not invisible, but politicall and visible, not Catholike, but a particular visible Church:]* why he left out the word (only) is very doubtful: and being put in is certainly false: For 1. Baptism (as the other Sacrament) is a Seal of the Covenant of grace made with the whole body of Christ, mysticall and politicall, the Catholike Church, therefore it is a Seal of the internall and external communion with the whole Church, not a particular only. This is acknowledged by M. Con. in the other Sacrament: [*We receive the Lords Supper not only as a Seal of our communion with the Lord Jesus, and with his members in our own Church, but also in all the Churches of the Saints:]* And is not this true also of Baptism? We receive it as a Seal of our communion, not only with his members in our own Church, but also in all the Churches of the Saints: unless they will say, a man or childe is baptized into a particular Church, and an Infidel to all the rest: Nay, this makes it evident, that Baptism is a Seal of our communion with the whole Church, because to this day a man or childe baptized in one Church is accounted baptized into all the Churches, and into the whole Church; and needs no new baptizing.

2. To make Baptism a Seal only of communion with a particular Church, is to make it a Seal only of the Church-covenant (not of the Covenant of grace) which to many, it cannot be: For if a man be baptized before he joyn communion by explicit covenant with a particular Church, baptism cannot be a seal of that communion; For Baptism seals something past, not something to come: That is, Baptism seals up a mans title and interest in the covenant of grace, which is supposed past (or else he hath no right to the Seal:) not his Interest in a particular Covenant with a particular Congregation, which is yet to make, unless it be renewed upon the Church-covenant, as oft as a man removes and joyns in Covenant with a new Congregation, which is worse then Anabaptism.

3. We reade of some, if not many, that were never baptized into any particular Church; as the Eunuch, &c. then Baptism is no Seal of communion with a particular Church to such; but either is a Seal of communion with the Catholike Church in the Covenant

Covenant of grace, or else is a Seal of a blank to just nothing at all. Such are the mischiefs and absurdities which one error admitted draws or drives men unto; Yet see how willing men are to uphold an error once received, and tending to support their way: M. Norton (who agrees with M. Hudson in most things) to the Question of Apollonius, [*Whether the Sacraments are Seals, principally instituted to confirm and ratifie the Church-Covenant.*] answers, No, not principally instituted to that end; implying, they are secondarily instituted to that end: How is that? No otherwise then thus: [*That confirming the whole explicitly and primarily, they confirm aliquo modo some way every part of that whole Covenant.*] His meaning I take it, is, That the Covenant of grace includes as a part the Church-Covenant; and so Baptism sealing the whole, seals up that part also: If he mean, that every man that enters into the Covenant of grace, or of the Gospel, is bound implicitly therein, to joyn himself unto some Congregation; so it is granted: The Covenant of grace doth include it: But if he mean, that there is no Institution, either of a Church-Covenant explicit, that a man is no member without it, or of Baptism to that end, to seal that Church-covenant, it concerns him to prove it: For we deny it. Nay, themselves do say, [*That a man may be in the Covenant of grace, and yet not bound to enter into, at least not under a Church-Covenant, and so not capable of the Seals,* p. 30.] Job they say was in the Covenant of grace, yet not bound to circumcision, and so not bound to take the Church-Covenant: Besides, this is to make the Church-Covenant explicit, absolutely necessary; whereas the implicit is granted sufficient; If he say (as he does) The Church-Covenant is enjoyned together with Baptism: [*To make Disciples, supposeth a Discipline or Teaching; that supposeth a sacred school, and that is the Church,* p. 35.] I answer to this.

Respons. ad
Apoll &c. p 32.

1. This is somewhat farre fetched; For may not a man be made a Disciple among Heathens? Was not the work of the Apostles (much of it) to go and convert, that is, make disciples out of Heathens? and as soon as they were Disciples, were they not baptized before there was any Church to covenant with, except he grant the Catholike Church? which he

does expressly, pag. 31. [*By the Covenant of grace we are made members of the Catholike Church; by the Covenant Ecclesiasticall, of the visible Church.*]

2. Men were not made Disciples of this or that particular Church, but Disciples of Christ, and so were added to the Church Catholike visible, though as yet of no particular Congregations, which were not gathered a good while after the Apostles preaching and baptizing: It was a ground of schism not intended by the Apostles, but taken by their Disciples, That some said, *I am of Paul, I of Apollas, &c.* that is, their Disciples, because they converted and baptized them: And this is one ground of the great and never enough lamented schism of these times, that some men will be of this Congregation, and others of another Congregation: which is to make or account themselves the Disciples of men, and not of Christ.

3. The Apostles did baptize or cause to be baptized some persons, as yet of no particular Church; as the Eunuch, and the Jaylor, &c. He saies, the Apostles had extraordinary power, and so no examples for us to follow: But

See M. Hudsons
Vind. p. 240.

1. It's not probable, the Apostles would violate the Covenant of the Gospel, when they might so easily have prevented it, by saying, [*If you will be baptized, you must resolve to join to some particular Church in Covenant, that at Jerusalem, or that at Philippi, &c.* which yet they did not: yea, when the Eunuch said, *Here is water, what lets that I may not be baptized?* Philip answers, *Nothing, If thou believest, &c.*

2. His own Argument, p. 34, strikes the Apostles: [*To baptize non-members is to do the work of the Lord fraudulently,*] But the Apostles did baptize non-members.

3. Adde this, Baptism administred to those that have no right to receive it, is null: It is their own Rule; but Non-members (say they also) have no right. The conclusion is too harsh for me to put upon the Apostles.

But he hath one evasion more: [*It must be proved that the Apostles did baptize non-members.* Act. 10. 47, 48. Act. 16. 15, 33. For it's certain most of those baptized, were members of the Jewish Church, before Baptism:] I answer,

1. It's as certain, that some if not most of those in the places noted,

noted, were not members of the Jewish Church; as the Jaylor and his Family, &c. to say nothing of the Eunuch.

2. Grant they were; yet that's nothing to the cause: For they must be members of the Evangelical Church, discipled into that Church, before they were capable of Baptism: So himself affirms, p. 35. [*The Gentiles (and so the Jews) were first to be gathered into the Church, by the doctrine of the Gospel, and then to be baptized when they were entered the Church, and professed the Faith of the Gospel:*] and more there to that purpose: But M. Cotton replies to this, [*Whatsoever member of the Jewish Church, as beleevod in Christ, as the Messiah, and professed that Faith, he was capable of Baptism; So was any heathen upon the same terms; for such they were whom John baptized, Mat. 3.6. and the disciples, Joh. 4.2. &c.*] I need say little more to this then what is said; whatever may be said of some of those, yet others were not of the Jewish Church Gospeliz'd: Paul himself was of the Jewish Church (it's true) but not of the Gospel Church, and yet he was baptized, and that (as I said) privately, and so not covenanted with any particular Church. In a word, if there be granted a Gospel-Church of Jews, from the preaching and baptizing of John, yet they were not distinguished into particular Congregations, bus as one Catholike visible Church, being too many to meet in one place.

Lastly, That those that were baptized by the Apostles, were not of the Jewish Church (as they take it) is evident by this, that if they had been of that Church, they had been baptized before, by John, or by Christs Disciples, and so need not, should not be baptized again. That they, many of them, beleevod a Messiah to come, and professed that faith did not make them capable of Baptism; they were to beleve in the Messiah as come; before they could be admitted into the Christian Church by Baptism; as is evident in *Philips* words to the Eunuch, and his answer. And thus we have considered, and (we trust) satisfied all the arguments for the Negative; We shall now propound our own for the Affirmative.

CHAP. II.

Infants of Believers not explicitly confederate with a particular Church, may be baptized.

THAT we may not wander all the way, by going out at a wrong gate, or in a mist of confusion, for want of a clear distinction of the terms of the Question; It must be remembered, how the Reverend Author and we also stated it above, viz. [*Whether persons non-confederate (and so in our sense not-members of the Church) do entitle their children to the Seals of Baptism, their Parents, though godly, being yet unwilling to come into Church-fellowship.*] So he: We thus; [*Whether the Infants of Believers not explicitly confederate with a particular visible Church, may be baptized:*] In both which I desire it may be observed,

1. That it is not to be understood of only wicked men, either not admitted into a Church, or ejected; but of *godly men* (as he speaks) *only yet unwilling to come into Church-fellowship:*]

2. That by confederate or in Covenant, is not meant the Implicit Covenant or confederation, but the explicit and expresse: for such (he saies) [*in their sense, are not-members of the Church, as are unwilling by (explicit) Covenant to come into Church-fellowship:*] For if they will grant, or rather stand to their grant, That the Implicit Covenant is sufficient to constitute a true Church, and to give the members thereof a right to entitle their children to the Seal of Baptism, we shall contend no further in this controversy. But he must and doth mean it of the explicit Covenant with a particular Church, in their *New Way*, or else he hath no enemy of us, but fights without an adversary. That this is their intention, appears to me, not so much in their books (though by them also in some passages) as in their practice, both in *New and Old England*. In *New-England* thus, because they refuse to admit, either our members (though godly) to the Lords Supper, or their children to baptism, unless they enter their expresse Covenant. What reason can be given for this,

this, if the implicit Covenant, in our Churches, or their own, were sufficient: and they oft, even all, acknowledge it to be? In Old England this is more evident; where (though they give us sometimes good words, yet) in they stick not to make an undistinct separation from our Churches; so they will neither joyn with us in those Ordinances purified; nor suffer us to joyn with them in their Congregations: Yes, some of them do account and call us either Antichristian, or no Churches, because not gathered in their way by an explicit Covenant; and shew more respect to heterodox; if not heretical Congregations and members, gathered their own way, then to ours, or us, though confessedly orthodox and sound, both in doctrine and worship; because not conformable to them in Discipline and Church-government. The Lord lay it not to their charge.

One thing more I desire to be observed, that he saies, [*Persecutions considerate (though godly) are in their sense not members of the Church.*] Whereas he had said elsewhere; [*There are no members of the Church in general, which are not members of some particular Church.*] Then it follows, That either a man may be a Believer, a godly man, and yet no member of the Church: which is hard for any to say; or that there is no Church Catholike visible (which yet he hath also asserted to be) but only a particular Church or Congregation; which how they can be reconciled, I am yet to seek. But I forbear, and return to the stating of the question, which is plainly thus; *whether the Infants of members not gathered by an explicit Covenant in their way, may be baptized.*] And of this I shall with Gods help undertake the Affirmative. 1. The Arguments shall be ordered, 1. *Ad hominem*, from their own concessions. 2. *Ad rem*, from the grounds of Scripture and reason; and the Testimony of the best Divines.

And thus we first assault them: [*Infants of members of true Churches may be baptized.*] But the Infants of the members of our Churches are Infants of members of true Churches, Therefore. The major or first proposition is, I think, without any question, unless among Anabaptists, with whom at present we have nothing to do, both sides taking it as supposed with us; so the Reverend Author affirms against Anabaptists,

[*That Infants of members of the Congregation, may be baptiz'd*] par. 5. p. 10. The minor is also his own grant, in his first part, where he acknowledgeth our Churches to be true Churches, being displeas'd with those that deny it, or charge them selves to nullify all Churches besides their own: and also gives us grounds to prove ours to be true Churches; as having the form of true Churches, the Covenant at least implicit, which he grants to be sufficient; if then both the propositions be not only true, but acknowledg'd by himself, he must needs yield the conclusion.

2. Our next argument is this, from the Implicit Covenant. [*If all the professing believers in England, do observe and walk with some particular (true) Church, then their children are thereby entitled to Baptism*.] But the fact is true, Therefore, The Antecedent is acknowledg'd by himself in these words: [*Those who are not members of any particular Congregation, come not within the rank, nor can be referred to any kind of members of a visible Church*: &c.] par. 17. pag. 29, 30. The consequence is confirm'd by that which is assum'd, p. 10. used in the former Argument; Infants of members of a Congregation may be baptiz'd: Therefore the conclusion is true.

3. We argue again in the same manner. [*If the wickedness of parents considering, when they are in the Church, hinder not their children Baptism, then the children of the best of our members may be baptiz'd*.] But the fact is granted by himself par. 5. p. 11, 12. The consequence is certain, because the worst of our members are members tolerably: not so much by any connivance, negligence, or indulgence of our Ministers and Officers, as by impotence or want of power by the agency of sinners, either to reform, or reject them. And therefore, the Infants of the worst of ours, may be baptiz'd.

4. Once more, as abundantly we prove, that our children may be baptiz'd, not only in our own Churches, but occasionally also in theirs: And this from their own concessions thus: [*If the Infants of members of one (true) Church, may occasionally be baptiz'd in another, then the Infants of members of our Churches may be baptiz'd occasionally in theirs*.] But the Antecedent is granted by themselves, some at least. So M. Cotton [*The mem-*
bers

bers of any Church, if any be present, who bring Letters Testimo-
 nial with them, we admit them to the Lords Table, and their chil-
 dren also (if occasionally they be born with us) we admit to Bap-
 tism:] If any say, he means it of their own Churches, gather-
 ed by an explicit Covenant; for others they hold not to be con-
 federate, and so no members of the visible Church, as our Au-
 thor speaks expressly, par. 3. pag. 10. [*Non confederates* (he
 means, *non inexpressit* Covenant) *we conceive no members of a
 visible Church, and so have no right to privileges of members:*]
 I say nothing (besides that his words are indefinite, *The members
 of any Church,*) himself and others of his way grant an impli-
 cit Covenant to be sufficient; upon which grant, I infer, If an
 Implicit Covenant be sufficient, then are we confederate, and
 so have right to Ordinances occasionally in their Churches;
 which yet they do deny us: But our Author (that you may
 see their agreement) denies the Antecedent, That the mem-
 bers of one Church may partake of those Ordinances in ano-
 ther, whether they be confederate explicitly or implicitly;
 Thus he saies: *Touching the partaking of the Sacrament, by some
 of one Congregation in another, it hath been a course which I have
 ever questioned, and against it I have alledged many Arguments,
 professing the course unwarrantable: for this reason (amongst o-
 thers) because the Administration of the Sacrament is a Mini-
 sterial Act, and can be done but by a Pastor or Teacher, and what
 authority hath he to do it, or they to receive it from him to whom he
 is no Pastor?*] So that it's evident, that it's all one to him, whe-
 ther a man be confederate or not, explicitly or implicitly, if so
 he be not confederate with this particular Congregation, and
 this particular Pastor: the one hath no Authority to give it,
 nor the other to receive it: But then what is become of the com-
 munion of Churches, so much talked of? He that is not in Co-
 munion with this particular Church, hath no more right to the
 Supper, nor his child to baptism, then if he were a member of
 no Church at all: Whence it's evident again, that our Author
 contradicts himself (as well as he differs from his brethren)
 when he denies any man right to an Ordinance in any Church,
 unless he be explicitly confederate with it, and yet hath often
 granted an implicit Covenant to be sufficient.

See par 2. p 65
I say, it is suffi-
cient the party
be a member
of a visible
Congregation,
not this or
that particular

The ground of these mistakes lies in these two things,
1. The necessity of an explicit Covenant to make a member
of the visible Church.

2. The confinement of the office of a Minister to his own
Congregation, making him no Minister to others. And so by
establishing the power and privileges of a particular Church,
they have separated not only the Catholics visible Church, but
also the Communion of Churches amongst themselves, and have
in a manner if not expressly, yet non-communicated all
the Churches, within their own; I would desire the brethren
that dissent from the Reverend Author, to consider, as his rea-
son afore for non-communication in other Churches; So his fourth
Argument against the Baptism of Infants of non-confederate,
which is this, [*As if any Congregation hath power to*
require a man to be baptized or his children, as he is obliged, therefore
they have no power to require Baptism of him by any Rule, and
so to be baptized.] What we have answered to it is to be full
show in the proper place. But all that said, to them we say, if
confederate churches are to be baptized, and so to be baptized, what a

Par. 3. pag. 26.

*is to be baptized, only yet unwilling to come into Church-fellow-
ship:]*

2. That by confederate or in Covenant, is not meant the Im-
plicit Covenant or confederation, but the explicit and expresse:
for such (he saies) [*in their sense, are not-members of the Church,*
as are unwilling by (explicit) Covenant to come into Church-fel-
lowship:] For if they will grant, or rather stand to their grant,
That the Implicit Covenant is sufficient to constitute a true
Church, and to give the members thereof a right to entitle
their children to the Seal of Baptism, we shall contend no fur-
ther in this controversie. But he must and doth mean it of the
explicit Covenant with a particular Church, in their *New Way*,
or else he hath no enemy of us, but fights without an adversary.
That this is their intention, appears to me, not so much in their
books (though by them also in some passages,) as in their pra-
ctice, both in *New* and *Old England*. In *New-England* thus, be-
cause they refuse to admit, either our members (though godly)
to the Lords Supper, or their children to baptism, unless they
enter their expresse Covenant. What reason can be given for
this,

the seed; so that children are within the Covenant, (and so say I partners of the Seal of the Covenant,) because they come from parents within the Covenant;] For which he cites Deut. 29. 10. 1 Cor. 7. 14. Rom. 12. 17. fully. And again, par. 3. p. 13. [The next parents fearing God, and considering in the Covenant of the Gospel, they do and can give right to their children to share the privilege of Baptism;] The Minor or Assumption is thus made out: Those that have interest in the Covenant of Grace, or of the Gospel, have right to the Sacraments, though as yet they confederate with no particular Church; This is expressly affirmed by the Reverend Author, par. 1. 65. [A person hath his first right to a Sacrament, because he hath an interest in the Covenant of the Gospel, of which it is a Seal;] But say I, Believers, though not confederate with any particular Church, have interest in the Covenant of Grace or of the Gospel: Therefore. This I see not how it can be denied, seeing Faith or Believing is the condition of the Covenant. Two things may be excepted to this:

1. That both we and the Reverend Author took it for granted, that there was no Believer, but he was a member of some

Church: which is hard for any to say, or that there is no Catholic visible (which yet he hath also asserted to be) but only a particular Church or Congregation; which how they can be reconciled, I am yet to seek: But I forbear, and return to the stating of the question, which is plainly thus; *Whether the Infants of members, not gathered by an explicit Covenant, do then they may be baptized?* And of this I shall with Gods help undertake the Affirmative. The Arguments shall be ordered, 1. *Ad hominem*, from their own concessions. 2. *Ad verum*, from the grounds of Scripture and reason; and the Testimony of the best Divines.

And then we first assault them: [Infants of members of true Churches may be baptized.] But the Infants of the members of our Churches are Infants of members of true Churches. Therefore. The minor or first proposition is, I think, without any question, unless among Anabaptists, with whom at present we have nothing to do, both sides taking it as supposed with us; so the Reverend Author affirms against Anabaptists,

Ad hominem.

[*The Infants of members of the Congregation, may be baptized*] par. 3. p. 22. The minor is also his own grant, in his first part, where he acknowledgeth our Churches to be true Churches, being delighted with those that deny it, on charge them selves to nullify all Churches besides their own: and also gives us grounds to prove ours to be true Churches; as having the form of true Churches, the Covenant at least implicit, which he grants to be sufficient; if then both the propositions be not only true, but acknowledged by himself, he must needs yield the conclusion.

2. Our next argument is this, from the Implicit Covenant; [*If all the professors in England, be considered with some particular (true) Church, then their children are thereby entitled to Baptism*.] And the first is true, therefore, The same covenant is taken & held by himself in these words: [*Those who are the members of any particular Congregation, receive not within the same, nor can be referred to any kind of members of a visible Church: &c.*] par. 13. pag. 29, 30. The consequence is confirmed by that which he assumed, p. 14. used in the former Argument; Infants of members of a Congregation may be baptized. Therefore the conclusion is strong.

3. We argue again as before, that [*If*] the wickedness of parents considered, & allowed in the Church, hinder not their children from Baptism, then the children of members may be baptized: But this is granted by himself; par. 13. p. 29, 30. The consequence is certain, because the works of our members are members tolerated: not so much by any connivance, negligence, or indulgence of our Ministers and Officers, as by impotence or want of power, by the inquiry of strangers, either to reform, or reject them. And therefore, the Infants of the works of ours, may be baptized.

4. Once more, as abundantly we prove, that our children may be baptized, not only in our own Churches, but occasionally also in theirs: And this from their own concessions thus; [*If the Infants of members of one (true) Church, may occasionally be baptized in another, then the Infants of members of one Church may be baptized occasionally in theirs*.] But the Antecedent is granted by themselves, some at least. So Mr. Cotton [*The mem-*
bers

bers of any Church, if any be present, who bring Letters Testimonial with them. We admit them to the Lords Table, and their children also (if occasionally they be born with us) We admit to Baptism.] If any say) he means it of their own Churches, gathered by an explicit Covenant; for others they hold not to be confederate, and so no members of the visible Church, as our Author speaks expressly, *par. 3. pag. 10. [New-consideration (he means not an explicit Covenant). We receive no members of a visible Church, and so have no right or privileges of members:]* I say no; (besides that his words are indefinite, *The members of any Church,*) himself and others of his way grant an implicit Covenant to be sufficient; upon which grant, I infer, If an implicit Covenant be sufficient, then are we confederate, and so have right to Ordinances occasionally in their Churches; which yet they do deny us. But our Author (that you may see their agreement) denies the Antecedent, That the member of one Church may partake of those Ordinances in another; whether they be confederate explicitly or implicitly; Thence saies: *Touching the partaking of the Sacrament, by some of one Congregation in another, it hath been a course which I have ever questioned, and against it I have alledged many Arguments, proving the course unreasonable: for this reason (amongst others) because the Administration of the Sacrament is a Ministerial Act, and can be done but by a Pastor or Teacher, and what authority hath he to do it, or they to receive it from him to whom he is no Pastor?]* So that it's evident, that it's all one to him, whether a man be confederate or not, explicitly or implicitly, if to him be not confederate with this particular Congregation, and this particular Pastor: the one hath no Authority to give it, nor the other to receive it: But then what is become of the communion of Churches, so much talked of? He that is not in Covenant with this particular Church, hath no more right to the Supper, nor his child to baptism, then if he were a member of no Church at all: Whence it's evident again, that our Author contradicts himself (as well as he differs from his brethren) when he denies any man right to an Ordinance in any Church, unless he be explicitly confederate with it, and yet hath often granted an implicit Covenant to be sufficient.

See par. 2. p. 65
I say, it is sufficient the party be a member of a visible Congregation, not this or that particular

The ground of their misbehaviour in these two things
1. The necessity of an explicit Covenant to make a member of the visible Church.

2. The confinement of the office of a Minister to his own Congregation, making him no Minister to others. And so by establishing the power and privileges of a particular Church they have separated not only the Catholic visible Church, but also the Communion of Churches amongst themselves, and have in a manner if not communicated, yet non-communicated all the Churches, which are their own; I would desire the brethren that dissent from this Reverend Author, to consider, as his reason afore for non-communication in other Churches; So his fourth Argument against the Baptism of Infants of non-confederates, which is this; [*A particular Congregation having power to require a man to be baptized or his children, so be baptized; & therefore they have no power to require Baptism of him by any Rule; and so no right thereunto.*] What we have answered to it is to be seen above in its proper place. But all this while, without we say, if confederation with a Church implies no implicit, gives a member right for himself and his children to the Sacraments, occasionally in another Church; Then is The Infants of members of our Churches may be baptized in theirs, their parents being implicitly but sufficiently confederate. And then Pastor and flock, or Pastor and sheep, are not so Related, as that he may not do the work of a Minister to others then his own Congregation. Leave it to their consideration.

Par. 3. pag. 26.

2. *Ad rem.*

And these shall suffice for Arguments *ad Hominem*; (as they say) the rest that follow, shall speak *Ad Rem*; That Infants of Believers not confederate in their Church may yet, if supposed to be of no particular Church, may be baptized: which thus we endeavour.

1. [*These parents that have right in all Ordinances for themselves, have right to give Baptism to their children.*] But believers, though not confederate in their explicit Covenant, nor in an implicit Covenant with any particular Church, have right for themselves to all Ordinances, Therefore. The major or first proposition is his own grant, par. 3. 17. [*This is the order of Gods proceeding, that parents enter into Covenant for themselves and*

their

that they, as *children* are within the Covenant, (and so say
partakers of the Seal of the Covenant,) because they come from
parents within the Covenant;] For which he cites Deut. 29.
10. 1 Cor. 7. 14. Rom. 11. 17. fully. And again, par. 3. p. 13.
For next persons fearing God, and confederating in the Covenant
of the Gospel, they do and can give right to their children to share
in the privilege of Baptism;] The Minor or Assumption is thus
set out: Those that have interest in the Covenant of Grace,
or of the Gospel, have right to the Sacraments, though as yet
they confederate with no particular Church; This is expressly affirm-
ed by the Reverend Author, par. 2. 65. [*A person hath his first
right to a Sacrament, because he hath an interest in the Covenant of
the Gospel, of which it is a Seal;*] But say I, Believers, though
not confederate with any particular Church, have interest in the
Covenant of Grace or of the Gospel: Therefore. This I see not
how it can be denied, seeing Faith or Believing is the condition
of the Covenant. Two things may be excepted to this:

1. That both we and the Reverend Author took it for granted,
that there was no Believer, but he was a member of some
particular visible Church: how then do we suppose a Believer
not confederate with some Church?

Answer.

Indeed in Christian Nations, all the members are supposed to
be born and live, in some particular Church, and are implicitly
at least in Covenant; But our brethren supposing a necessity of
an explicit Covenant, we speak *ad hominem* to them, as if ours
were not confederate with a particular Church; yet supposing
that, we say, Believers have right to Sacraments for themselves
and children; And besides, when we speak of the conversion
of Infidels, it is not only possible, but ordinary that a man may
be a Believer, a Christian, and yet of no particular Church at
all, explicitly or implicitly: Suppose a Minister or private Chri-
stian in America, or the like place, convert a single Heathen;
He is a believer not yet baptized, not yet then of any particu-
lar Church: yet hath the Interest in the Covenant of the Go-
spel, and consequently right to the Seals thereof: And if he
be as yet no member of a particular Church, he is, by our Au-
thors arguing, a member of no visible Church; and so a Belie-

ver of no Church; unlesse he will grant him to be a member of the Catholike visible Church.

2. The other exception is that which was spoken to twice before: [*He has no right to a Sacrament, because he is in the Covenant of the Gospel; but he must come at it in a right order, that is, he must be a member of a visible Congregation, because the Seals can there only be rightly and orderly administered. I say, it's sufficient the party be a member of a visible Congregation, not of that particular.*] Much hath been said to this already; something more must be said to shew the disagreement, not only of the brethren among themselves, but even of this brother with himself: He speaks incongruities at least, if not contradictions, which he calls somewhere *speaking of daggers*.

For 1. As was said, A Believer is in a right order, and has capacity to Baptism; *What hinders that I may not be baptized? If thou beleevest, thou maist*: No, saies this brother, you must first be of some particular Congregation; else you have no right to baptism; And I would they could resolve us of what particular visible Church he was, when he was baptized.

2. If the convert intended in above, may not be baptized, till he be of some visible Congregation, he must stay long enough for it, even till there be a Congregation gathered among the Heathens;

Nay 3. It is a question whether ever or no: for it may be doubted whether such a person can be admitted into a Church-Covenant before he be baptized, as was discoursed upon his first part.

4. If Seals can only rightly and orderly be administered in a visible Congregation, how was the Eunuch and Jaylor rightly and orderly baptized? or is it unlawful for a Minister having converted one Infidel, presently to baptize him?

5. But the last words imply to me a double contradiction; [*It's sufficient (saies he) the party be a member of a visible Congregation, not this or that particular.*]

1. Can any man (by his doctrine) be a member of a visible Congregation, and not of some particular?

2. To say, that it's sufficient for a man to be a member of a visible Congregation, for his admission to a Sacrament not of this

the particular, is as much as if he had said, [*A man of one visible Congregation may be admitted to a Sacrament in another Congregation*]; which he formerly denied, which is a flat contradiction. But their Church-Covenant is the cause of these Incongruities.

Thus we argue again; If there be other waies to give right to childrens baptism, besides the parents confederation or being in the Church-Covenant, then the children of some not in Covenant, may be baptized: But there are other waies, &c. Therefore, The consequence is clear, and needs no proof. The Antecedent shall be made out in the next Chapter. For when he says, [*Parents must be confederate to give children right to Baptism*], he means it only of the next parents, as was discovered above, in his second and third premised conclusions: we shall therefore proponed a new Question, which falls into the former, in the way of our Argumentation; And that is this.

CHAP. III.

Whether the immediate or next parents only (in Covenant) give right to Childrens Baptism.

THE Author and his party for the most part are for the Affirmative. [*The next parents are causa adequate of conveying the right of Baptism to their children*]. We, with the whole Stream of the Reformed Churches and Divines, are for the Negative; Not they only give this right, there be other waies to convey right to children, besides the immediate parents. For the Resolution therefore of the Question, we must first discover the several waies of right to publike Ordinances, especially to Baptism. And because the Scripture of the New Testament is not so clear in precept or example, for childrens Baptism, as that of the Old Testament was for circumcision, We shall consider the Analogy between Baptism and Circumcision; For Baptism succeeding Circumcision, the correspondences are many and very fair. As,

1. They

12. They are both Signs of the same Covenant of grace, entered on only in a different way of administration.

13. They are both Sacraments of initiation or admission into the Church; Circumcision into the Jewish, Baptism into the Christian.

14. They are used by God as Instruments to convey (at his pleasure, not by any inherent virtue) the same grace & Covenant.

15. The Subjects of both are the same; professors of Religion, and their children; which both of us in this Discourse take for granted; against the Anabaptists; leaving the Question of Infants Baptism to others who have learnedly and kindly debated it.

16. Upon this four-fold correspondence, it may seem reasonable; That, notwithstanding many were baptized and received Circumcision, so many likewise they may have now to be baptized.

The waies to Circumcision were apparently three-fold, Gen. 17. 9, 12, 13.

1. Personall, By every mans particular profession of the true Religion, or entering into Covenant with God. Thus was Abraham himself admitted to Circumcision by his own faith; and so were all Profelytes of years of understanding then, and after admitted.

2. Particull; From parents to Children; The Covenant being made with parents and their seed, the Seed the Covenant was waiered to both, and was the childrens birth right. All males 8. dayes old, were circumcised in their own and parents right. The females being accounted in Covenant without this Sacrament, being then reserved with God. And thus all profelytes and their children were all admitted into the Jewish Church.

3. Adoptive, By being taken into the Family of such as were in Covenant, and professed Religion; they being taken and carried up in their Religion. See Text Genesis 17. 12. *Such as were born in the house, or bought with money, shall be of thy seed.* Whence it is evident, that this was a distinct way of right and admission to Circumcision. For it is not possible,

the childe bought or born (of a servant) in the house, could not profess its faith. Nor parental, for he might be the childe of an Heathen, not in Covenant; therefore it was by way of Adoption or Suretyship (as it is called) that it was circumcised.

To apply this to Baptism; Seeing we have in the New Testament no express precept or example of the Subjects of baptism, which is exclusive of any other; nor any Scripture expressly for infants-baptism, but either from consequences of Scripture, or Analogy of circumcision; we must and may as well take example for the rights or waies to baptism, from the Analogy of Jewish circumcision, as for the baptism it self of children, from Infant-circumcision: And they that deny the former, give the latter a fair occasion to deny the latter; and so to rob us both of the Subject of our Question, [*That neither next nor remote Parents give any Right to childrens Baptism.*] Let them consider it. But upon the grant of the former waies of Admission to circumcision, the waies to Baptism seem proportionably to be three,

1. Personall, From the persons own profession of the Christian faith; which was required of, and performed by all that were of years, Jews or Gentiles, at their first conversion to the Christian faith; and still is required of Heathens converted.

2. Parentall, Their children, who had themselves been admitted to Baptism, and so into the Church, were also presently baptized, in their parents right, or by their birth-priviledge. And this is generally supposed to be the sense of that Text, *1 Cor. 7. 14. Now are your children holy*, that is, federally holy, whom of both, or one at least, believing Parents; And being in Covenant, their right to Baptism, the Seal of the Covenant, is pleaded for them. Now, whether this parental right, be only in the next parents, or remoter also, is part of the business to be debated.

3. Adoptive, Or by way of Suretyship, in childrens behalf, though their parents were either not Christian, or not (by their wickedness) members of any Church; If any, whether a member of the Church, or the Church it self, as a common mother would undertake to bring up the childe, in the truly Christian

Ex semini prerogativa, Tert.

*Vit. M. Norton.
Respons. ad
Apollon p 38.*

Faith; it seems reasonable (from the proportion with circumcision) that such a child by Adoption of it, hath a right to Baptism.

These things being thus premised, by way of explication, the Question will be easily stated thus: For personal right, there is no scruple at all, with any sort of men, unless with those, who of late have denied all Ordinances, who deserve no communion. The Question is not of the second, the parental right, in regard of the next parents in Covenant; but in regard of the pro-parents or more remoter Ancestors, Grandfather, &c. whether they, in defect or default of the Immediate parents, may not give a child right to Baptism. And then the third way of Adoption is also disputable. We shall speak to both in order: We recall and repeat our former Argument. If there be other waies to give children right to Baptism, besides the next parents consideration, then the children of parents not in Covenant with a particular Church (in the new way) and so our children may be baptized. But the first is true, and shall be made out thus, from the right of remoter parents, and from the right of Adoption.

1. From the right of remoter parents: If there be a right in the Grandfather, or Grandmother, believers, to entitle children to Baptism, then it belongs not only to the next Parents; but if the next Parents apostate, or be cast out of the Church, the fore-fathers or pro-parents may give a title to baptism: The consequence is undeniable. The Antecedent is thus made good.

1. From the extent of the New Covenant, which is the same in the Gospel that was made with the Jews, and at first with Abraham, [I will be thy God and the God of thy seed, Gen 17:7. I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant, so be God to thee, and to thy seed after thee:] This was true, not to the immediate and next children only, but in after-generations; and by virtue of this first right in Abraham, any child of the second or third generation, had right to circumcision, supposing the next parents negligent, apostate, or cast out: The Apostle applies this to the Jews, and long time after, [The promise is made

made to you and your children, and to them that are afar off, &c. *Ab. 2. 39.*] Suppose now that Levi should have neglected to circumcise his child, had not Jacob (then alive at least) a right to give that child the Seal of circumcision? and so in after times, in a like case? If so, (as the general command to circumcise all their males, and the promise made to their seed, doth more then probably conclude) then, if the Argument from Analogy with circumcision be of any force; it may be inferred, that pro parents may give a right to Baptism, in their next paternal default; *Will any say, that was a speciall Covenant made with Abraham and his seed, and to the Jews as a Nationall Church.*

The Covenant was made with Abraham as the Father of the Faithful, and so Believers are called *Abrahams seed*, and the promise is thereby entailed on them and their seed, not to the next, but to remoter generations.

The Covenant was first and immediately made with Jesus Christ, [*Truly seed, he saith not, seeds, as of many, but as of one, attested seed, which is Christ, Gal. 3. 16.*] So that the promise is entailed upon Christ, that is, Christ mysticall and his seed, which are Christians as well as Jews; [*There is neither Jew nor Greek, &c. for ye are all one in Christ Jesus: And if you be Christ, then are ye Abrahams seed, and heirs according to the promise.*] Gal. 3. 28, 29. And all this is spoken of Christians, not only Invisible Saints, in regard of the internal part of the Covenant, but of such as the *Galatians* were, visible Saints, in regard of the external administration of the Covenant; and the promise of being their God, and of their seed, is hereby entailed upon their children, as well as of the Jews.

It is yet more probable, because the Apostle hath applied it to other Gentiles converted; the *Corinthians*, 1 Co. 7. 14. *Now as your children belong, that is, interested in the Covenant and promises of it* 1 Co. 7. 14. *To as many as the Lord our God shall call of the Gentiles, the promise is made to them also.* Now, who can say (and prove it) That the promise of being our God, and the God of our seed, extends no further then the next generation? And if other generations have interest in the Covenant and

promises, by a Grandfather, &c. they have also right to the seal of the Covenant, which is Baptism.

Obj. The great Objection against this, is that of the Reverend Author urged by him and others, *part 3. pag. 16.* [*Upon this grant, Ubi standum, where will the objection stop made? where shall we stay? why may not Turks or Jews challenge this privilege, seeing they come of parents once in Covenant? yet the children of Turks are denied it by all, and the Jews expressly cut off. Rom. 11. 17.*]

Sol. This doubt I confesse is difficult to resolve; and divers have touched at it, and gone their several ways; but few have professedly handled or resolved it.

Ans. to
M Tombs Let-
ter, pag. 68.

1. When M. Tombs objected almost in the same manner: [*If Infants be capable of Baptism by descent, when either their descent within mans memory, or beyond it.*] M. Blake answered him thus: [*In respect of either, when a line of profession holds, or is again restored, the Infant may be received into the visible Church.*] This is somewhat obscure.

2. The Reverend and ever renowned Calvin seems to answer it thus, *Ubi non profus intercidit Christianismi professio*; while or where there is not an utter intercision of the Christian profession; And as D. Ames speaking of foundlings (as we call them) whose parents are not known, saies, *presumuntur esse Christiani*; so it seems, M. Calvin intends, that where there is a profession of Christianity, the children being the children of Christians, may be baptized.

The Way, pag.
215.

3. The Reverend M. Cotton seems to limit it to Ancestors yet living, and gives his reason for it, [*because they can undertake for the Christian education of the child;*] So that he makes the stay at the Grandfather, or great Grandfather living, as we shall hear him speak by and by. The sum of all seems to be this, That the children of Christians known, or presumed to be such, whether living or dead, may be baptized; As in a like case, Those Priests that could not prove their Genealogy, were as polluted, put from the priesthood, *Exra 2. 62.* So those children, whose Christian Genealogy cannot be made out, may seem to be as Heathens children, and so incapable (by descent) of Baptism; But all the children of known believers, Christians, Orthodox, and

and yet living, whether next or remoter, may seem to challenge a right to Baptism: For the next Parents Christian (though not confederate explicitly) our first Argument hath pleaded strongly their Right; For the Remoter at least yet living, and willing to undertake the education of children of parents deceased, no members of a particular Church, much hath been said in this present discourse, and more shall be said upon the other head of Adoption. And so we proceed.

2. The Judgement of the best Divines inclines very much to this, I shall instance only in one of their own: The Reverend M. Gorton, [It may be considered, whether the children may not be baptized, where either the Grandfather or Grandmother have made profession of faith and repentance, and are still living to undertake for the Christian education of the child; For it may be conceived, where there is a stipulation of the Covenant on Gods part, and a re-stipulation on mans part, there may be an obligation of the Covenant on both parts, Gen. 17.7.] Though he assert otherwise in a place before: [That the federal holiness of children depends upon the faith of the immediate Parents, or one of them at least:] which, whether it be not enervated by his former reason given for the Grandfather, &c. let him again consider.

The Way, pag. 115.

Ibid. p. 87.

To conclude, When the Reverend Authour (expounding those words of the second Comment, *showing mercy to thousands*, thus writes; [They who imitate the love and obedience of their faithful parents, they may be assured they shall receive the mercies promised to their parents, &c.] he seems to me to grant, that the promise, *I will be thy God, and the God of thy seed*, is tailed upon more then the next generation; and so the grandchildren have a right to the privileges of the Covenant (whereof Baptism is one of the first) by the Grandfather, and not only from the next parents: though he seems to hold an Intercision of privileges to the children of the next parents, being wicked, were the generation afore never so godly, yea, and members also explicitly of a particular Congregation: which at best, seems an harsh assertion, if not heterodox. But there is yet another help for poor children (supposing the next parents as bad as he can make them) and that is.

Par. 3. pag. 15.

2. From the right of Adoption; thus we argue: [If there be a way of Adoption of children, in the Christian Church, then their right of Baptism, is not only from the next parents,] But there is such a way of Adoption or Suretiship. The minor proposition (which only can be denied) is thus confirmed.

1. From the Analogy with Circumcision: The Jewish Heads of Families had a power or right to adopt children of Heathens either born in their House, or bought with their money, or bequeathed to them by their parents, themselves Heathens; and then they were immediately capable of the Seal of the Covenant, circumcision; The Law is expresse, *Gen. 17. 12, 13.* If *Abraham* had bought a childe of an Alien, &c. resolving to bring it up in his own Religion, or any had given up a childe to him to that end, it had an Adoptive right to circumcision; and was (as is observed in the practice of the Jews) circumcised the same day it was received. And why it may not be so with Christian Householders, I see no reason to the contrary; especially if the Argument from Analogy be of any strength in this, as in other things it's pleaded: If Infants of Christians may be baptized, as Infants of Jews were circumcised; the proportion holds as fair and full; Adopted Infants of Christians may be baptized as well as Adopted Infants were circumcised amongst the Jews. But the Argument is yet of further force in this respect: If the Infant of an Heathen may be adopted and baptized by that right, much more may a childe of a Christian (whose parents were supposed faulty) be adopted and baptized; and yet more if adopted by a Grandfather, &c. and him a member of a Congregation; if he will be surety for it; and undertake (as *M. Cal.* speaks) for the Christian education of the childe. If any deny the strength of these Inferences, he gives Anabaptists an occasion to deny their Baptism altogether: But to me it cannot seem probable, that seeing God was pleased to grant this privilege to *Abraham* and the Jewish Church of Adopting and Circumcising Infants of Heathens; that in the New Testament and Christian Church, there should not be the same (if not a greater) privilege, to admit members into the Church, by this way of Adoption, and to give them right to baptism; And so much the rather, because that privilege was granted at

Ans. in Gen
17. 12.

the first gathering or setting of a Church, by a Covenant-way? and the Christian Church is not properly another Church, but founded upon the same Covenant, in a different administration; and we Gentiles, not planted upon a new stock, but grafted into the true Olive, and with them (the Jews) made partakers of the root and fatnesse of the Olive Tree, as the Apostle discourseth it, Rom. 11. 17. &c. Now this Olive Tree is the Church of Christ, and the priviledges of the Church, are that fatnesse of the Olive Tree; whereof this is one, a liberty to adopt and ingraft members out of Heathens into the Church, and make them thereby partakers of the root and fatnesse of the Olive Tree. Surely (as was said afore) Christ did not straiten or narrow the priviledges of the Church, but rather enlarge them.

See par. 3. pag.
25. Argum. 3.

2. From the Testimony of the best Divines and most reformed Churches, whose practice is sureable to their Judgement; They all, or the most part allow of baptism of any children, upon Adoption or Suretiship, if any true Christian will undertake the Christian education of them; Whence thus we argue: [*If the children of the most wicked parents may be baptized, by the right of Adoption or Suretiship, as afore; then there is another way to give right to childrens Baptism, then the confederation of the next parents.*] But the former is true, by the judgement of most able and godly Divines, in many instances; The children of parents adulterous, of excommunicate persons, of Papists; children exposititious, or foundlings, whose parents are not known, may be baptized: therefore children of the worst parents may be baptized; We instance,

1. That children of Adulterous parents, Bastards, may upon the Suretiship aforesaid, be baptized (as spurious births were circumcised) is the judgement of the pious and famously learned Mr. Perkins *Cas. of Consc.* lib. 2. cap. 10. q. 3. and of D. Aris no less famous, *Cas. of Consc.* lib. 4. cap. 27. sect. 7. only he saith, *si ab alijs pije eorum educatio suscipiatur*: If their education be undertaken by others that are godly; Of which one saies, The caution is too hard, As if an Infant must be accounted and cast off as utterly lost, because either the parents remain impenitent, or it can finde none so pious as to undertake for its Education; Of this judgement was the National Synod of France,

1583.

1583. and the Book of Discipline, Gall. cap. 11. can. 19. is resolved in:

2. That children of excommunicate persons may be baptized (upon the condition aforesaid) by the same Authorities and otherwise is allowed: M. Perkins Ibid. D. Ames Ibid. Sect 9. *Spem forum Idemorum interventus*; by the intervention of sufficient sureties: By Reverend Calvin also *Epist. 285. ad Knoxum*; *Si de eorum Institutione caveatur*: And the same Synod of France resolved, that a parent ought to be present at his child's Baptism, though he were absent, yea, excommunicated. The same is resolved by the Divines of Geneva, in *Epist. Zanchij*; if there be a Surety. So *Davenant*, in 1 *Tim* 7. p. 402.

3. That Expositum or foundlings may be baptized, upon the same security, is the judgement of D. Ames Ibid. sect. 5. for this reason, because they are presumed to be children of Christians; and of *Brachman de Bapt. Cas.*

- That children of Papists and other heterodox Christians may be baptized, if either the parents consent to it, or others undertake to breed them in the true Religion, is also the judgement of many learned and pious men. *Breder*, loc. 47. q. 34. who gives this reason for it; [*because there is some remnant of a Church in the Papacy, and the badge of Christianity is found amongst them with many defects*]; &c. And by analogy, The *tribes* that under Jeroboam revolted from the true worship of God, yet by circumcision they brought forth children to God: and if an *Israelitish* child was born in *Judah*, it was lawful to circumcise it. Of the same opinion was D. Ames, Ibid. sect. 9. *Davenant* 1 *Reg. lib. 3. cap. 34.*

These things being considered, their rigidness is much to be admired, as running cross to the stream of all Churches (as in other things so in this) who deny Baptism to all Infants of wicked parents (except tolerated in a Church) and excommunicate persons; Hear one for all; [*Let us do not receive an Heathen to the fellowship of the Supper, nor his children to Baptism*]; *Sanctus* does not receive an excommunicate person (who is so in

The Way p. 8; as an Heathen) unto the Lord's Supper, nor his children to Baptism: And no marvel, seeing they deny Baptism to the children of godly parents, because only they are not members of their

their Churches by an explicit Covenant, which what is it other than to put the children of Christians, yea, of godly Christians, into the state of Heathens children.

5. We shall shut up this of Adoption, with the testimony of one of his brethren, the Reverend M. C. who thus declares himself: [*That Tristram* Gen. 17. 12, 13. may happily grant so much liberty to a Christian Sponsor or surety, that if a stranger or wicked man should give him his childe from his infancy, to be brought up as his own, it may be baptized as his own:] And a little after, [*We have no ground for to entitle anothers childe to Baptism, unless the childe be either born in his house, or resigned to him, to be brought up as his own:*] And once more, [*What hindereth, but that if the parents will resign their infant (as afore) the childe may be baptized in the right of its household Governour, according to the proportion of the Law, Gen. 17. 12, 13.*] We say, we know nothing that can hinder, but his brethren say, Yes, the want of membership of the parent, not explicitly in Covenant with a particular Church, is barre sufficient to keep any childe from Baptism; which is the way, not to make Christians of Infidels, but to make Infidels of Christians: at least to put the children of Christians truly godly into the state of Turks and Infidels children; which shall yeeld us a ground for another Argument.

6. For thus we argue: [*If the children of Christian parents, not only wicked and excommunicate, but pious and religious, not in a Church-Covenant explicit, may not be baptized:*] then the children of such parents are in no better condition then the children of Turks and Infidels; but that is abhorrent to a godly ear and heart; as making the children of Christians in worse condition then of Jews.

In answer to this, some speak desperately, not Anabaptists only, M. Tombs and others, but Independents also) asserting peremptorily their condition to be both alike. Hear one or two speak, [*We put a difference between excommunicate persons, Apostates, and Turks, in some things, &c. But in this they all agree, they are all of them as Heathens, and therefore neither the parents to be admitted to the Lords Table, nor their children to Baptism,*] So our Reverend Authour, [*It's no wonder, nor crasse to any rea-*

Par. 3. pag. 23. *for, that in such particulars their children also should share with them; those inconveniences coming by breach of Covenants, when the keeping of it would have procured the contrary comforts and privileges:]*

But 1. The Text it self that speaks of an excommunicated condition, saies not, let him be to thee an Heathen, but as an Heathen, *viz.* in regard of society or familiarity with him; but the condition of an excommunicate person is far better then of an Heathen; for he is a member still under cure, as they confesse.

1 Th. 3. 14, 15.
yet count him
not as an enemy
but as a man: so
him as a bro-
ther.

Aug. Ep 7; ad
Auxilium.

2. It saies all it saies, for the person excommunicate himself only; let him be as an Heathen, not his wife and children; It was never heard or read, that it was just to cast out his family with himself: I remember *Augustine* complains of one that had excommunicated one *Classianus*, and with him his whole family; which he dislikes upon this ground, [*That the son must not suffer for the fathers sin, nor the wife for the husbands, nor the child for the parents fault, deserving excommunication:]* But this is now become the doctrine and practice of the Independent Churches,

3. Nay more, and worse then so; For though this were granted of Apostates and Excommunicates, that their children justly share with their parents, yet it seems very harsh and unjust; that the children of godly parents should be denied Baptism, (and in that respect put into the state of Turks and Infidels children,) meerly because their parents are not members of some particular Church, in a Covenant explicit, in their way. For if that be true, that none but Church-members (as they make them) can give right to their childrens Baptism, surely the greatest part of the children of Christians in all reformed Churches are no better then Infidels; yea, the Baptism of parents themselves, by their principles, being null, they also are no better then Infidels; And that shall yeeld us another Argument.

4. If the wickednesse of parents, or their non-confederating in the *New Way*, hinder the Baptism of Infants, then the Baptism of thousands in all Reformed Churches, is Null: But they say the first: The consequence is thus proved: If such parents have no right to entitle them to Baptism, the children had

no right to receive it; And where there is no right to receive it, Baptism is null: It is his own Rule; [*A non habente potestatem, Acts are null, or frustrate: the claim is void, and his expectation will wholly fail him, because his challenge of his interest is from one that had none, and therefore he can receive none from him:*] What then remains, but that the Baptism of thousands is null, and they must be rebaptized. For Baptism being an Ordinance of Christ, and necessary *necessitate precepti*, and their former Baptism null (as founded upon no right in parents to give, or children to receive it) they must be baptized again. And thus we may see, Independent principles carry men readily to Anabaptism; into which gulf many of their Disciples are fallen. Upon which this inconvenience further attends; That Baptism being the Sacrament of Initiation into the Church, and putting them into the capacity of other priviledges; it being null, all the following acts are null: He hath no right to Church-membership, to the Sacrament of the Lords Supper, to bear any office of a Minister, Elder, Deacon, to admit, censure, cast out members, &c.

FINIS.